

*"Revealing to the world something that is of primary importance to it and that it did not know until then, showing it its error on some vital point of its spiritual and temporal interests, is the most important service that a human being can render to their fellows."*

John Stuart Mill

**PHILIPPE LANDEUX**

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Civism  
or  
Social Revolution

## BIG BANG 2

2097. The City and Equality are today a reality and an obviousness. Money and currency are inconceivable and incomprehensible. Citizens live naturally according to the Principles of social order and cannot believe that their ancestors could have lived differently for millennia; they cannot imagine the tyranny they suffered and, even less, the tyrant who reigned; they think that freeing themselves was a matter of course; they do not measure the courage, energy, and genius it took to achieve it. And yet, the transition from capitalism to Civism was a second Big Bang; it cut the course of Humanity's history in two: before Equality and after Money.

I SOCIETY OR THE PRINCIPLES OF SOCIAL  
ORDER

**I SOCIETY OR THE  
PRINCIPLES OF SOCIAL ORDER**

## BIG BANG 2

### **1. Universalism: globalist posture & humanist imposture**

One Whole. One God. One Universe. One Earth. One Humanity. Absolutes. Fabulous concepts. Ladders without rungs: we can conceive of them, but not climb them. They serve less to elevate than to desert. They are the vain promise of those who have nothing concrete to offer and are either deluded or seek to impose. By filling heads with pious dreams, they divert from the real and what is within reach; they reduce to impotence and inaction. The absolute borders on the absurd. To essentialize to see only One in everything (regardless of the domain) is to deny the tangible reality of each of these things and the real differences between them; it is to dispense with studying the relationships that govern or should govern them. Thus, the champions of the ALL are, at the same time, the promoters of NOTHING: nothing is separate, nothing exists as such, there is nothing to do, except wait or destroy everything so that nothing remains. Such viewpoints, which lead to rejecting everything, occasionally allow for judicious critiques of what is—as a broken clock gives the correct time twice a day—but systematic rejection, in the name of ALL, hence in the name of NOTHING or chimeras, prevents proposing anything, since it would be something to reject like everything else, and does not allow conceiving what should be, since the premises of a critique are also the goal of the critic. Nihilism at the start; nothingness at the finish. This radicality is nothing but emptiness.

To reason on the scale of the Universe or the Earth makes men insignificant beings, microbes whose problems are unworthy of interest. Do not count on the "great souls" to solve what they do not pay attention to. But if they do nothing for their fellow humans, what can they do at immeasurable levels? Their

# I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

pretensions take nothing away from what they really are, no more than they confer a dimension that, by the nature of things, they will never have. Less pretentious, but more widespread and equally delusional, is beatific humanism or the propensity to consider Humanity, an abstract concept, as a real whole, to see men as part of this imaginary whole, and to work towards the destruction of everything that invalidates this abstraction, in the hope that it will become reality. But Humanity does not exist. Man does not exist. There are men; there are peoples. For them to form One, they would have to no longer be themselves, for each to renounce what he is or to be forced to do so. And by whom? How? To become what?

Diversity, the fruit of millennia of history, is the richness of Humanity. Unified and uniform Humanity is a figment of the imagination; uniting and uniformizing it by force would be a crime against Humanity itself. It would mean leveling everything, mixing everything to dissolve it, breaking everything to subjugate it. Humanity reduced to an insipid dish or infamous porridge! A demented project that only unconscious or monstrous people can serve. A project that is in the interest of neither men nor peoples, which ultimately and in various ways only interested capitalism.

## **2. Nation, Neither More Nor Less**

The peoples, who were synonymous with nations, were the only serious obstacles to the march and triumph of capitalism, which aspired to total control over the world and a universal market. Just as it had created nations by breaking down the internal borders of kingdoms, it then sought to dismantle national borders to encounter no resistance on a global scale. It could achieve its goal only by denying the very existence of nations, portraying them (when convenient) as artificial

## BIG BANG 2

constructions (as if oceans, mountains, rivers, and distances were human and political creations), demonizing them, blaming them for all sins (which were often its own), reproaching them for everything and its opposite, weakening them by all means. On one hand, it fostered individualism, under the name of human rights, pushing to the extreme its destructive logic of all community and common sense; on the other, it exalted globalism, under the pretext of Humanity, ecology, climate, health, etc., holding out the promise of a "world society" or "universal community" to those it had made allergic to any idea of nation and social order. But as artificial as nations might have been, they still rested on human, historical, and geographical realities that sophisms could not sweep away.

Capitalism had not created nations at random from nothing; it had unified (apparently) populations already connected and contiguous territories that, in one way or another, were destined to be united. But it believed it could repeat the operation indefinitely. Because it had achieved what was self-evident, it then sought to impose, in its sole interest, unions against nature, disregarding all realities. It imposed the constitution of increasingly large communities that encompassed distinct peoples who could never think of themselves as a nation, and whose forced union, under the pretext of peace and prosperity, was not aimed at making them strong collectively, but at paralyzing them mutually and weakening them individually. In short, it bound them to each other to remain the only one pulling the strings.

Modern nations had been forged by centuries of history; they were the only large viable communities, the only ones capable of opposing capitalism, provided they ceased to be corrupted by it. Beyond them, there were only illusory communities,

# I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

desired by capitalism and for its benefit; below them, there were only small communities, incapable of generating modern technology on their own and meeting the challenges of their time, perhaps evading capitalism's blows but certainly incapable of returning them.

Every union, every couple, every community, every society has something artificial and uncertain, which does not prevent them from existing. Moreover, union is the condition of strength... necessary in a world where everything is a power struggle. The artificial nature of nations could not therefore be held against them, especially when invoked to promote the "universal community,"<sup>1</sup> which is extremely artificial, or the small community, which is extremely weak. Moreover, the anti-national discourse (in line with capitalist ideology) evaded the question of the principles of community. Whether a community is large or small, the principles on which it rests are the same, the relationships that should prevail among its members, among its citizens, are the same, because all communities, all societies, fundamentally have the same *raison d'être*. At least in theory. Practice had distanced men from the ideal while instilling ideas that kept them away from it. Rather than discoursing on the nation and the pertinent size of a community, and thus muddying the waters, it is more judicious

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1 A society applies the adage "union makes strength" and its purpose is to protect its members, primarily against foreign fellow creatures. A universal society, which would include all the men on Earth, would face only itself and would therefore have no reason to exist. What divides men would resurface, and the "society" would split into as many parts as there are peoples. There cannot be a "we" without a "them". However, one could imagine that a universal society, Humanity, would make sense in the face of an extraterrestrial invasion... And still! The battles would reveal the differences in means and character of the various peoples, and victory itself would not erase the reasons (geographical, historical, cultural) why peoples exist and defend their existence. Once the common enemy is defeated, each people would want to regain its life, its independence, its sovereignty. Such would be, for each, the goal of victory. The artificial unity, if it ever existed, would have lived.

## BIG BANG 2

to reflect on what a community is in itself and to establish what general rules it must obey to be harmonious internally and externally. This does not consist of stating arbitrary rules according to individual inclinations and prejudices, but of demonstrating these rules, that is to say, honestly stating the object of Society and coldly drawing all the consequences, in other words, explaining the "why" of each "how."

### **3. The Principles of Social Order**

This was the approach of Civism. It posited that social harmony is the prerogative of a Society based on its Principles, while chaos, disorder, and social aberrations result from a system that, for one reason or another, flouts them and no longer deserves the name of "society." It also posited that society is born from the instinct of self-preservation, so that the *raison d'être* of any society is to ensure, as much as it can, the safety of its members and its own existence. Everything follows from this.

The first instinct of every living being (animals or plants) is to seek to stay alive as long as possible. Some rely on themselves to do so; others, for this purpose, unite with individuals of the same species. Humans belong to this second category. They are naturally sociable. They form societies to overcome the disadvantages of solitude.

The first disadvantage of solitude is having only enemies and no support other than one's own strength, being forced to spend time with difficulty feeding and defending oneself with more or less success. Permanent danger, precariousness, uncertainty. Even strong individuals do not find their account because, one way or another, there is always someone stronger. The union with congeners, who are the main rivals in everything, is the solution adopted by many species. The members of these

# I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

unions must no longer be dangers to each other and must, on the contrary, help each other to withstand the power struggles imposed from the outside. Being stronger collectively, the external danger decreases (without ever disappearing) and each member gains in serenity.

Let us note that these unions, which we will henceforth call "Societies" or "Cities," cannot guarantee life, in other words immortality, to their members, whom we will henceforth call "Citizens"; what they guarantee them is a certain security, that is to say, first of all, not to be attacked by their fellow citizens and to be defended or rescued by them if needed and to the extent of their means.

Let us add that security is neither innate nor infinite. Society is not an abstraction; it is what the Citizens are; it can do what they do; it guarantees the Rights they generate through Duties towards it, hence towards themselves. Thus, the Security of the Citizens, Security as a Right, arises from the fact that they protect each other, that they have the Duty to protect each other as long as they have the capacity.<sup>2</sup> If all Citizens must find

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2 The Security that Society is supposed to provide to its Citizens does not take away their "natural" right to defend themselves, by any means at their disposal, if necessary. Society increases the Security of its members by deterring many potential aggressors from acting, but it is of no immediate help in case of an attack. In other words, Society establishes a climate of security that does not constitute any individual protection. However, the Right of Citizens is to be individually secure. If they cannot rely on their Society at the moment of danger, they must at least be able to defend themselves without hindrance as they would if Society did not exist, as if they had never left the state of Nature. Whatever means they use to defend themselves (when they are fortunate enough to do so successfully), whatever the consequences for the aggressors, the Society that was not there for them in danger must be automatically and exclusively with them afterward. Society would fail doubly in its Duty if, forgetting that the aggressors have put themselves outside of society, outside the law, that they are nothing to it but enemies and that it owes them nothing but to punish them or render them harmless, it were to feel any pity for them and inversely overwhelm its own Citizens; if, forgetting that it cannot individually protect its Citizens, it armed their aggressors with sophisms intended to openly or insidiously deny its Citizens the right to defend themselves with all their might, sophisms thus tending to

## BIG BANG 2

Security within their Society, all must contribute to generating it. To be equal in Rights, Citizens must be equal in Duties. But it is mainly because there are no Duties without reciprocity, and that Citizens must therefore be equal in Duties, that Citizens are inevitably equal in Rights. The Duties of some guarantee the Rights of others, and vice versa.

There is no Society without Citizens, no Citizens without Duties, no Duties without Equality, no equality in Duties without equality in Rights, no Rights outside of Equality. Equality (of Citizens in Duties and rights) is the fundamental Principle of social order.

These first consequences (Security, Equality) suppose a prerequisite: Freedom. Individuals unite to be strong and more secure than they would be alone. But for the union to provide them with these advantages, they must unite freely, voluntarily. A "union" that would force individuals to join and keep them within by force would constitute a tyranny and be a danger to them. Under the pretext of protecting them, it would stifle them. Insecurity would reign there as much as inequality. Far from wanting to consolidate it, its illusory members would seek to destroy it or, at the very least, to flee it at the first opportunity. And even if this edifice resisted time, it would not be worthy of the name "Society."

The same applies to the case where the presence of newcomers would be imposed on the members of the union without their consent, or even against their will. Besides the fact that there would be no union between the old and the new, that the "old" would have no moral obligation towards the "new," this situation would imply that the collective force, directed by the masters, would be turned against the pseudo "Citizens" to

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paralyze their arm at the moment of defense and serving as a pretext to punish them if they succeed.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

break any resistance on their part and would demonstrate the inegalitarian nature of the system.

The same applies again to the adoption of new rules. The rules to which all or part of the Citizens must adhere in the general interest, that is to say the laws, must receive the approval of all Citizens or, at least, the majority of them. If they are not conceived and adopted together, they can only be projects until the Citizens have been clearly consulted and have given their formal approval. A system that would allow some to have the power to impose their views and private interests over those of all "Citizens," to erect their dictates as "laws" and thus rule by force without appearing to do so, would be inegalitarian and tyrannical; it would in no way be a "Society." That said, once adopted by all Citizens or the majority of them, each of them must not only respect the law but also enforce it, even contesting it to change it. The law (when legitimate) is everyone's property. That some have the function of guarding it does not prevent others from lending a hand if necessary. It cannot be illegal to enforce the law. It would be immoral and criminal to burden those who enforce it and victimize those who violate it. It would be the mark of a new tyranny. For when Citizens do not have the right to defend the laws, it means they do not have the right to make them either, that a minority imposes theirs on them surreptitiously and uses them as an instrument against them, like the shepherd who watches over his sheep for his own benefit.

A Society is therefore a free association for the purpose of survival. (Other types of association have less vital aims. In the case of Society, we therefore speak of "political association," the association that establishes the polis, the city.) Its members, the Citizens, must adhere freely and consent to any new

## BIG BANG 2

admission as to any new rule. Each accepts the obligations imposed on all (the Duties of the Citizen) to enjoy, in return and equally with others, the benefits that the Society is thus able to offer (the Rights of the Citizen). It is in short a Social Contract. Ordinary animals know and respect it instinctively, all the more so as it is reduced to its simplest expression. Men have particular capacities that have made their relationships complex and their ideas confused to the point of ignoring the clauses or even denying their existence.

### **4. The Social Contract or the Fundamental Duties and Rights of the Citizen**

The Society that exists to protect its Citizens must meet their vital needs as much as it can; it owes them everything they are entitled to expect from it and everything that depends on it to provide, via the Duties they fulfill towards it. Thus, the needs it can meet are both a Right and a source of Duties. An example to illustrate without anticipating the rest: eating. It is a universal vital need. But individuals of certain species only have to open their mouths to fill their bellies and therefore do not need their Society to feed themselves; others, on the contrary, feed with more difficulty and rely on their Society and its organization to eat their fill. The same need thus does not have the same effects depending on the Society, the species, and the capacities of each. The only vital need that gives rise to neither a Right nor Duties is that of breathing, since no Society can prevent one from doing it oneself (unless sentenced to death by suffocation) nor help with it (except in special cases).

Social animals expect their Society to increase their chances of survival and, first and foremost, to reduce the danger posed by predators or external enemies. This protection, which is a function of the number, can be passive or active. The number is

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

deterrent and reduces by itself the individual risk of being prey. The number also makes relatively weak individuals by themselves a formidable collective being in terms of attack or defense. In all cases, the number allows for constant vigilance and a reaction as quick and adapted as possible to danger.

It goes without saying that all Citizens, to benefit from their Society's protection, are required to contribute to the protection of their Fellow Citizens. The type of protection (passive, active) that the Society offers depends on the nature of the danger and the individual and collective capacities of the Citizens. The type of contribution each Citizen must make depends on their personal capacities. (To the impossible, no one is held.) All these particular conditions, combined with an infinity of situations, make it impossible to lay down precise universal rules regarding the Duties of Citizens and the concrete ways of fulfilling them. Generally, the first Duty of the Citizen is to physically defend his Fellow Citizens, as much as possible, or to contribute to their defense, against anyone who threatens their existence individually or collectively. The corollary of this Duty is not to be a threat to his Fellow Citizens himself, not to attack them, under penalty of being seen and treated as an enemy by the Society. In short, Citizens have the Duty to be in solidarity with each other and to defend their City in every sense of the term.

Reducing the risk of being killed for its members is the goal of any Society. But, in many species, its role is not limited to protecting them from predators. It also consists of preserving them from natural perils that it has the power to ward off, namely hunger, cold, and heat. The problem of hunger is solved by a collective quest for food, followed by sharing; that of cold, by huddling together or building collective shelters;

## BIG BANG 2

that of heat, also by building collective shelters. Not all species are exposed to the same dangers, but once a Society knows one or the other and makes it a Duty to prevent it to alleviate it, if it cannot ward it off forever, all its Citizens must be relieved, and all must contribute. If hunting is necessary to eat, all Citizens must participate in the hunt. That being said, the more a society covers needs, the less its Citizens can take part in all the activities that allow them to be covered. (If hunting and building are necessary, some hunt, others build, and all must be able to eat and shelter.) Now, the more capacities a Society has, the more it can face, the more it must meet needs, including those it creates, the more the activities of Citizens are diversified.

We have not mentioned, as natural perils, old age, illness, and injuries, which are nonetheless major causes of mortality. The reason is simple: it is that most animals are totally helpless against them and that their Societies, therefore themselves, can have no obligations in this regard. This is where humans constitute an exception. Their extraordinary capacities, which increase over time (depending on societies and periods), allow them to intervene to the point of healing or at least relieving those concerned. The Duty of solidarity finds new fields of application in them and takes on more and more meaning. It can be fulfilled punctually when a case arises; it can also be fulfilled permanently as part of a specialized activity. Thus, when a Society is capable of rescuing, it is its Duty (and that of all Citizens who have the required capacities) to provide aid, and the Right of all Citizens in need to be rescued.

Citizens have the duty to preserve the existence of their Society. But Society is a moral person. If it needs to be defended at the moment, its existence can only be prolonged indefinitely with a permanent renewal of its Citizens, that is to

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

say, with admissions compensating for deaths. Only individuals capable of fulfilling the duties of the Citizen are admitted into Society. New Citizens can be foreigners, but more generally and naturally, they are the children of Citizens who have reached maturity. The young ones are therefore not Citizens but are nonetheless the future of Society and essential for its existence. Yet, not all Societies adopt the same attitude towards them. Some chase them away once they are weaned; others take care of them until they are autonomous. Again, it all depends on the species and the capacities of the Society. Among humans, they are taken care of. Taking care of the young is part of the existence of Society and deserves all its recognition. It is an indispensable task to be fulfilled. The people who fulfill it, who cannot perform other tasks simultaneously, and who give others the opportunity to do something else for Society, fulfill a Duty like all Citizens and have an activity worthy of full-fledged Citizenship.

Some Duties immediately come to mind because they directly arise from the *raison d'être* of Society. Others arise just as much but less obviously.<sup>3</sup> The fact is that everything a Society demands of its Citizens is necessarily useful to it and constitutes a Duty for all Citizens in theory, for all or part of them in practice. The more complex a Society is, the more possible Duties it presents, the more particular qualities and skills it requires, the fewer Citizens can possess them all, the more they must specialize without any of them being penalized by their specialization. Again, specifying the Duties of the Citizen would be impossible. Society must conceive of a generic Duty that encompasses all possibilities. Specifically, it

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3 Paradoxically, the primary Duties (such as defending the City) are also those that Citizens have less and less opportunity to fulfill as Society becomes stronger, so Citizenship must be conferred by the fulfillment of less illustrious Duties.

## BIG BANG 2

must consider that anyone who performs a task that needs to be done and as it expects it to be done has fulfilled his part of the contract to be a Citizen. In other words, every Citizen has the Duty to participate in the life of the City according to what it considers participation; and anyone who effectively fulfills this Duty, in one of its many variants, is a Citizen—or Citizeness.

In summary, all Citizens have the Duty to defend the City and their Fellow Citizens, not to attack them, to be in solidarity with each other, to respect the rules established together in the general interest or to meet legitimate private interests, and, in a general and permanent way, to participate in the life of the City according to what it considers participation. This last Duty is the condition for being a Citizen; fulfilling each of these Duties—the permanent ones as well as the occasional ones—is the condition for remaining one. Anyone who fails to fulfill all or part of their Duties as a Citizen violates the Social Contract and exposes themselves to being punished (in a way that repairs their wrongs if possible, prevents or discourages them from repeating, and discourages those who might be tempted to follow the same path), expelled (as a parasite or passive enemy), or killed (as an active enemy). Only individuals worthy of being Citizens are Citizens, until proven otherwise.

But Duties are only one aspect of Citizenship. A Citizen does not only have obligations; he also has Rights. Rights are the reason, the advantage, the tangible interest of belonging to a Society; it is through them that Society concretely meets the individual needs of its Citizens. A full-fledged Citizen must fulfill the Duties of the Citizen and enjoy the Rights of the Citizen; he must be equal, in Duties and Rights, with his Fellow Citizens. Citizenship is the same for all, otherwise, there are neither Citizens nor a City.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

A Citizen's Rights are not the fruit of his own efforts; they are not simply enjoying his natural faculties. He is not a Citizen to fend for himself. If he generated his own Rights, he would not need Society, he would not need to be a Citizen. The Rights that the City recognizes and guarantees him are therefore, by definition, generated and guaranteed by the Duties that his Fellow Citizens fulfill towards the City and towards him. Having the same Duties towards them, ensuring others what others ensure him, he may believe that his Rights are directly the fruit of his Duties, but it is only an illusion. There are no Rights without Society. No one generates their own Rights. A Citizen does not fulfill Duties to reap the benefits but to deserve and keep Citizenship which alone confers all the Rights of the Citizen.<sup>4</sup>

That being said, all the Duties that Citizens fulfill towards the City generate the benefits that it is capable of and to which each Citizen is entitled since each is a part of the City towards which said Duties have been fulfilled and he himself has done his part. (Conversely, what is not the direct or indirect counterpart of Duties towards the City is not a Right in the eyes of the City.) The Rights of the Citizen—that is to say, the Rights that a Society can recognize and guarantee to its Citizens—therefore depend on the nature of the Duties that its Citizens, taken collectively, fulfill and its potential which, beyond individual qualities, depends mainly on the number of Citizens and their organization. The more numerous the Citizens, the more they have diverse talents, the more they combine their efforts, the more they complement each other, the more the City has to offer. The potential of the City resides

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4 A system that would make people believe that each person generates their rights and owes everything only to themselves, that would exalt individualism and engender and justify inequality, would ignore all social logic and would in no way be a Society.

## BIG BANG 2

in the chain that forms the entirety of the Citizens, even if some of its benefits seem to be the exclusive work of certain links, who only put the final touch. No one is anything alone. Even genius needs the soil of Society to exist and flourish. Every Citizen participates in the life of the City, contributes directly or indirectly to the common product, and in return has the Right to benefit from it, equally with his Fellow Citizens. No one should suffer from the function he fulfills and that the City needs someone to fulfill. Every social function is useful; none should confer privileges (other than those inherent to the function itself); none should provoke the ingratitude of Society<sup>5</sup>.

The benefits of the City come in various forms from which Citizens profit in different ways. The first benefits are inherent to the state of Society itself. They particularly concern the civil peace that Society is supposed to ensure (via the army, the police, the administration) and which everyone enjoys as soon as it is effective, and the culture (language, traditions, imagination) that any Society develops, even despite itself, and that everyone integrates simply by belonging to it. The second result from public decisions and specific efforts for the benefit of the community as a whole. They particularly concern large infrastructures and certain public services from which all Citizens benefit without realizing it, as if they were self-evident. (Think, for example, of roads, canals, public lighting, forest maintenance, street cleaning, etc.) The third are the product of the Duties that Citizens fulfill individually or

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5 All individuals are, by nature, different... in beauty, strength, talents, abilities, intelligence, etc. The principle of any union is therefore to benefit everyone equally, although each person cannot contribute the same thing, and although each must contribute something useful. This is how Citizens complement each other and how Society is strong. Everything is valuable even if, depending on the moment and biased viewpoints, some qualities or functions seem more important than others. "One always needs someone smaller than oneself." Society should not wait for an unexpected trial to reveal this truth to recognize that all its members indeed deserve the Rights of the Citizen.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

collectively to meet the needs or desires of individuals or communities. They concern most goods and services, naturally intended for the use or enjoyment of the physical or legal persons who assert their Right to enjoy them. (For example, a dentist offers a service from which individuals who come to him to have their teeth treated benefit; an apple producer provides apples to those who want to eat them and that no one else can eat on their behalf.) These goods and services constitute the most obvious, most expected, and most demanded benefits, those that Citizens regard as the Rights that the City must expressly guarantee to each of them to meet their specific needs (vital or artificial) or satisfy their legitimate desires.

All Citizens have an equal Right to benefit from the City's benefits. If it cannot be otherwise regarding the benefits of the first two categories, it must be the same for those of the third. Yet here things get complicated, at least the particular capacities of men have long made them complicated even though the Principle does not change.

Everything that Citizens do within the framework of a Duty towards the City is intended for their Fellow Citizens. Some things are indivisible and benefit all; others must benefit their Fellow Citizens individually and can only do so if they are divided into shares or if all those who desire one get a part, as far as possible. This Principle is observed in animals, particularly in large carnivores that hunt collectively and then share their prey, even with those of them who, having other functions, do not take part in the hunt. In the case of food, it goes without saying that obtaining a share of the common product is not optional; demanding one is a "desire" that is, in reality, the expression of a need. If only the hunters ate, part of

## BIG BANG 2

the Citizens would starve and soon their Society itself would be annihilated. Impossible, under these conditions, to violate the Principle. Useless even to know it to respect it. It is precisely because, among humans, the product of many activities is less vital that there is less pressure to respect the Principle and that it ends up being forgotten<sup>6</sup>. The very nature of the products, indivisible and for individual use, favors the establishment of individual relationships between producers and demanders who each lose sight of the fact that they are Citizens, while the former fulfill a Duty towards the City and the latter exercise a Right conferred by Citizenship.

All Citizens participate in the life of the City and feed the common pot. The question remains of how what is "common" gets into the mouths or hands of individuals, in other words, how what is theoretically for all is practically divided among each. There are two main modes of distribution possible. Since goods and products do not distribute themselves, their distribution is necessarily the result of will and action: either the City gives, or the Citizens take; either they are shared, or Citizens have access to them.

Sharing is necessarily done under the aegis of an authority, according to a certain philosophy. The authority can be that of

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<sup>6</sup> In other words, the Principle that all Citizens have the Right to benefit from the advantages of their Society applies to all products (as well as to all services) and not just to the most vital or those declared as such. There is no need to distinguish products according to their degree of usefulness, because all are the result of Duties to the City and are therefore intended for all citizens. Besides the fact that it would be arbitrary and absurd to distinguish products in this way — since the utility of products depends mostly on the needs at the specific moment of the person considering them, so a product deemed useful may have no utility for them, while a product deemed superfluous may be vital or indispensable for them at that moment — this distinction would also lead to determining who among the Citizens deserves to have such and such and to denying, under various pretexts, that all Citizens have the Right to everything. Some would have the right to everything, others would not even have the right to what they themselves produce, unless each had the right only to their own production... all of which are conceptions contrary to social logic and more absurd one than the other.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

the entire community or a leader or a State. According to the Principles, the only legitimate sharing is that in equal parts for all Citizens. Often unachievable, such sharing consists more of standardizing the parts than making them really identical. It is the last resort of small communities, and a disaster for large ones. But if this form of sharing is already unsatisfactory, any other is necessarily inegalitarian and eminently arbitrary, as it implies that said authority establishes criteria according to its ideas, desires, and ultimately its own interests. Whatever the initial intentions, whatever the pretexts advanced to justify inequality (needs, merits, rank, etc.), sharing in this form opens the door to all excesses, all delusions, and the most terrible tyranny.

In the second mode of distribution, access, it is the Citizens who take or withdraw from the market<sup>7</sup> what they want, according to their needs or desires. Distribution then takes place without the intervention of any authority, without any other constraint than the nature of things. This mode of distribution makes sense only in a context of abundance. For Citizens to be able to help themselves freely, there must be enough for all. In theory, self-service leads to distribution in equal parts. In practice, everyone's shares are different but conform to each one's desires. This system is egalitarian, but Equality applies not to the shares, but, more logically, to the Right: all Citizens have the Right to freely access the market, a Right conferred by Citizenship itself.

It should be noted that, if access—more precisely free access—is the mode of distribution prescribed by the Principles, it is only conceivable under certain conditions. In a context of scarcity, egalitarian sharing or, better, a limitation of the Right

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<sup>7</sup> The "market" is the entirety of goods, products, and services, resulting from the participation of citizens in the life of the city and awaiting takers or demanders.

## BIG BANG 2

of access, equal for all, must prevail. As stated, egalitarian sharing is often unachievable<sup>8</sup> and often meaningless. The same part is not enough for some, too much for others; it deprives or stuffs without reason. An egalitarian limitation of the Right of access has the advantage of not assigning anything to anyone, of not needlessly providing those who do not desire the thing in question, thus preserving stocks for interested Citizens, while preventing possible abuses by the latter. Thus, the mode of distribution must be adapted to the context (abundance or scarcity). But, in truth, the two modes (free access and limited access) coexist permanently because, at the same time, some goods and products are abundant while others are scarce. A context is said to be "abundant" when most products are indeed abundant and free access is or should be the main mode of distribution, access only needing to be limited occasionally for certain products. Conversely, a context is said to be "scarce" when most products are rare and access must be generally limited, with the temptation then being great to adopt and generalize a system of sharing or rationing, even for abundant<sup>9</sup> products.

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8 I did not elaborate on this point to avoid burdening the text. An equal distribution is often unachievable because natural things or products of production are rarely available in large quantities or sufficient quantity and identical quality, making it unlikely that all citizens can receive exactly the same thing at the same time, assuming they want it and that such is the system's intention. The more numerous the citizens, the less possible this becomes. The only way to establish this material equality, this uniformity, is to deny differences in taste, to prohibit the diversity of products, and to impose the production of a single type of product in all domains. Besides assuming an extremely tyrannical system, this leads to killing all fantasy, all initiative, all evolution. The system becomes sclerotic on its own. Moreover, this "equality" is imperfect if it does not concern services, which, in their own way, are also part of the common product, but it is perfectly liberty-killing if it does concern them, because then the system governs the lives of citizens in every detail. Egalitarianism is an illusion and a monstrosity; it goes against not only human nature but also the nature of things and the Principles of social order; to aim for it is a criminal folly.

9 The text does not address the issue of money here, which will be the subject of the second part, but it is interesting to note that it participated in both modes (sharing/access). In the industrial era, it served to confer the right to access the market, but this access was never free since it also served to limit it, the limit being, for each person, the number of monetary units they possessed, this limit

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

Let us note that, whatever the mode of distribution, what Citizens obtain from the City or take themselves from the market becomes their "property." Properties are the goods that, by the grace of the City, they can dispose of exclusively and use freely, without infringing on the Rights of others and within the law. The most emblematic case is that of foodstuffs which are not only intended for their personal enjoyment but are also ingested by them; they were their properties until they consumed them and became part of them forever. It is the same for durable goods. Conversely, it is a false and yet widespread idea to believe that a product is the property of its producer, in other words, that work founds Property. He who produces within the framework of his Duty to participate in the life of the City produces for the City, not for himself; he is the custodian of his production until it finds a taker, he is not its owner. As for him who makes something for his pleasure, he is the owner in fact if the materials used were no one's or the owner by right if the materials used were already his; in both cases, Property is independent of the transformation made. The means of production, whether land or machines, are no more properties in the eyes of the City since the City only allows them to be used to fulfill Duties towards it. Those who use them appear as their owners to individuals but cannot use them against the City's interests under penalty of being relieved<sup>10</sup> of them.

In summary, all Citizens have the Right to equally benefit from all the benefits—indivisible and divisible, vital and superfluous—that their City is capable of thanks to the combination of the

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being different from one person to another and from one moment to another. Money was, therefore, at the same time, a system of unequal rationing where sharing was not directly carried out by the State, but where the State endorsed the means of unequal sharing and the sharing itself, thus inequality.

<sup>10</sup> See *On Property*, p. 212.

## BIG BANG 2

Duties that each of them fulfills towards it.<sup>11</sup> All have the Right to the Security of their person and their property. When the protection that the City owes them fails, they are recognized the right to defend themselves by any means in their power. All Citizens also have the Right to an equal share of the common product or, better yet, must be able to freely access the market for goods and services because they are Citizens, with no other limits than each one's desires, the exercise by other Citizens of the same Right, the nature of things, and possibly the law, equal for all. The goods that Society grants or allows them to take are their properties by right; they can use them freely and exclusively, without contravening their Duties and as long as the City's interests do not oppose it. All these Rights participate in both Security and Freedom, which both decline and often merge.<sup>12</sup>

### **5. Fundamental, Indirect, and Particular Duties and Rights**

Let us stop on a subject that may seem idle at first but is essential to master to understand what Equality is, instead of having a vague or fanciful conception announcing catastrophes justifying a no less catastrophic rejection.

Equality is not a Right. It is the fundamental Principle of social order; it concerns only Duties and Rights. But, and this is the subject, it does not apply to all Duties or all Rights. The reason is simple: not all Duties and all Rights are at the same level. There is, for Duties as for Rights, a kind of hierarchy; they

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11 This conception is radically opposed to the one that believes only essential goods belong to society and must be distributed by it among the citizens. The latter claims to be bold but is flawed in practice and principle. This was notably the view of Robespierre, a proponent of natural rights, who, on December 2, 1792, declared to the Convention that the law must "ensure to all members of society the enjoyment of the portion of the fruits of the earth necessary for their existence; to the owners or cultivators the price of their industry, and leave the surplus to the freedom of commerce." See p. 170.

12 For more details, see *Universal Principles of Social Order or Foundations of Society for Universal Use* (Philippe Landeaux, TheBookEdition, 2011).

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

form a kind of cascade. There is a superior level, an immediately inferior level, and a third level, inferior to the first two. But Equality does not apply in the same way to Duties and Rights. We must therefore treat the two subjects separately.

Let us start with Duties. There are three types: fundamental Duties, indirect duties, and particular duties.

Fundamental Duties are the Duties of the Citizen (defending the City, being in solidarity with Fellow Citizens, participating in the life of the City). These are general, theoretical Duties, which by themselves mean nothing concrete. A fundamental Duty can therefore only be fulfilled by fulfilling a so-called indirect duty which, in turn, has a more practical scope. Conversely, anyone who fulfills an indirect duty fulfills the fundamental Duty from which it derives. For example, the fundamental Duty to participate in the life of the City (according to what it considers participation) can only really be fulfilled through a multitude of recognized activities (butcher, mason, employee, civil servant, housewife, etc.) which are as many indirect duties; anyone practicing a recognized activity fulfills an indirect duty and simultaneously his fundamental Duty to participate in the life of the city. Not only does fulfilling different indirect duties not prevent fulfilling the same fundamental Duty, but it is neither possible nor desirable for all Citizens to do the same thing within the framework of a general Duty. It follows that Equality only makes sense when applied to fundamental Duties. Citizens must be considered equal in Duties as long as they each fulfill their fundamental Duties in their own way. Demanding that they all do the same thing—which is inherently impossible—to be considered equal or to claim Equality would be absurd and aimed at justifying inequality through sophism.

## BIG BANG 2

As for particular duties, they are of two kinds. 1) They can result from an indirect duty, just as this one results from a fundamental Duty. In this case, they further specify, from a practical point of view, the indirect duty. For example, in a company, which has the duty (indirect) to produce such and such a thing for the City, each employee has a specific function which is his particular duty towards it. The City does not go into these details to recognize its Citizens. On the other hand, the company ensures that each one fulfills his function to be worthy of being counted among its employees. 2) Particular duties can also be optional obligations imagined by the City to justify particular rights that add to the Rights of the Citizen but which, in the absence, do not in any way alter Citizenship. These duties and these particular rights do not enter the general balance of Equality.

Similarly, fundamental Rights are the general and theoretical Rights of the Citizen (Security, Freedom, benefiting from the City's benefits). These are abstractions that cover a multitude of meanings or practical applications. Indirect rights are precisely these practical applications; they refer to everything Citizens have the right to do. Thus, a fundamental Right translates into indirect rights having a concrete scope. It is through indirect rights that Citizens actually enjoy fundamental Rights. It follows that Equality applies to fundamental Rights, obviously, but also and above all to indirect rights, to all indirect rights. Citizens are not really equal in Rights (fundamental) unless all enjoy the same indirect rights. How can Citizens who do not have the same practical rights be equal in any fundamental Right, even in theory? Such Equality would be purely declarative; it would have no basis; it would flatter the naive and arm the tyrants.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

Take the case of the fundamental Right to benefit from the City's benefits. Citizens have multiple ways of benefiting from said benefits, some not even requiring any action on their part, each constituting as many indirect rights. But, of all indirect rights, the most important is that of accessing the market. As an indirect right, this right must be equal for all Citizens, all the more so as it is the condition for enjoying an infinity of other rights. Without equality between Citizens at the level of this right, there is no possible equality in Rights. And there is only one way for it to be equal for all Citizens, which is that access to the market is free, without any other condition than Citizenship.

Finally, particular rights can be of three types. 1) They can result from the exercise of an indirect right. This is particularly the case with the right of ownership that Citizens have over the goods they have withdrawn from the market through the exercise of their right of access. Equality applies to the indirect right of access to the market but not to the right of ownership. The City cannot and does not have to guarantee all Citizens the same goods, while they are free to use the right that provides them. 2) Particular rights are also all the prerogatives that each Citizen has within the framework of his function to fulfill it, which it is not useful, which could even be dangerous for others to have. 3) Particular rights can also be the counterpart of certain particular duties, that is to say, optional obligations towards the City that Citizens agree to fulfill as a condition to enjoy said rights. Equality does not apply to these rights which do not concern Citizenship, but all Citizens who have voluntarily fulfilled the duties in question must enjoy them equally.

## BIG BANG 2

Thus, Citizens must be equal in Duties and Rights. But this formula is vain or potentially disastrous if one does not distinguish the different levels of duties and rights. The exact formula is: Citizens must be equal in fundamental Duties and in fundamental and indirect Rights. One will no doubt prefer the first, lighter one, to the latter, more accurate one. So be it! But let the concern for simplification and clarity not conceal ignorance of these concepts!

### **6. Legal Rights**

We have talked so far about the Rights that arise from the *raison d'être* of Society and the relationships that must be established mechanically, so to speak, between Citizens. These Rights are in no way artificial or fanciful; they do not stem from the will of men; they are dictated by the nature of things, thus unchanging from one Society to another; any Society worthy of the name must recognize and guarantee them. These are the ones that must appear in the Declaration of Rights.<sup>13</sup>

Paradoxically, these eternal Rights are also the ones most often forgotten in favor of legal or temporal rights, so that the notion of "right" no longer refers only to the latter and carries a scent of arbitrariness, even tyranny. The particular laws that each Society adopts and which mark the difference between Societies indeed establish rights of another nature but which, being no less rights, must be all the more guaranteed by the system as the system recognizes them itself. This is also why this type of rights takes precedence over the first: a system prefers to decree rights at its convenience rather than submit to immutable laws; this preference can be motivated by interest as well as by ignorance or both. A tyrannical system that flouts

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13 See Universal Declaration of Duties and Rights of Men, Citizens, and the City, Philippe Landeux, *Essay on a Constitution for the City of France or the French Republic* (paperback), TheBookEdition, 2020, p. 21.

## I SOCIETY OR THE PRINCIPLES OF SOCIAL ORDER

the Principles will not strive to recall them and therefore has every interest in imposing its own conception of legitimacy in everything. But a fairer system, let's say "democratic," may unknowingly disregard them and bestow imaginary rights that, under the pretext of good intentions, perpetuate their ignorance.

Whatever the case, legal rights are truly legitimate only when they agree with the Principles and the Rights that arise from them or do not contravene either. But legitimacy in this matter has two aspects: we have just seen the first; the second concerns the mode of adoption of laws. A law is legitimate only when it has been adopted by the majority, at least, of the Citizens, whether it has been conceived together or submitted to their ratification. A legal right is therefore fully legitimate only when both it and the law are legitimate, which presupposes a truly democratic system. But there are three other possibilities. 1) A law as well as the right can be illegitimate, in which case there is nothing to respect. 2) A law can be illegitimate and the right legitimate, in which case the nullity of the former harms the respectability of the latter, and the necessary reform of the law or legislative system risks throwing out the baby with the bathwater unless common sense prevails. 3) Finally, when a law is legitimate, the right is always legitimate in form as well; it is legitimized for lack of being truly and entirely legitimate. If it is illegitimate in substance, the Citizens who established it are bound to respect it until they recover from their error and change the law. How could it be otherwise? Principles are common sense itself, but they have no voice other than that of men. If no one expresses them, they do not exist. Fortunately, the Principles of social order are the safeguard of peoples who know and therefore

## BIG BANG 2

instinctively respect them or are brought back to them by interest and the force of things.

I SOCIETY OR THE PRINCIPLES OF SOCIAL  
ORDER

**II Civism or the Theory of THE  
CITY**

## BIG BANG 2

The role of the City is to guarantee the Rights of its Citizens, so as not to add social injustices to the miseries of life. The City can neither pretend to make its citizens happy, as each has a personal conception of happiness and can only find it themselves.

### **1. The Civic Card**

Principles are only conceivable if they are applicable. Practical impossibility of applying them forces us to aim lower and adopt principles that, though false, are useful. However, once adopted, false principles trap us in a certain logic that prevails long after conditions have changed. Eventually, new possibilities open up new ways of thinking.

Human "societies" have evolved and gone through several phases due to the unique capacities of humans. What particularly distinguishes humans from ordinary animals is their ability to fabricate, individually or collectively, for themselves or the community. This ability extends the notion of "benefits of the City," highlighting the importance of distribution. The mode of distribution adopted determines respect or violation of Principles. The adoption<sup>14</sup> of any mode, responding to practical needs, is necessarily dictated by possibilities rather than mere will.

Human "societies" have evolved in size and technically, each at a different pace. But it is in the early stages of their evolution, and in line with conditions at the time, that they conceived and

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<sup>14</sup> See pp. 19 to 21.

## II Civism or the Theory of THE CITY

fixed for a long time the mode of distribution and the ideas attached to it.

Our subject is not to review the different stages that have existed and the false principles to which men have adhered *faute de mieux*; it is to expose the mode of distribution conforming to the Principles we have established, which modern conditions finally allowed us to adopt.

To recall, the most dignified mode of distribution for a Society is free access to the market for all Citizens, even if it means limiting access to certain products because they are rare or for other reasons deemed appropriate by the Society (all Citizens).

The first condition to conceive and adopt this mode of distribution is abundant production since the market must be abundantly supplied for Citizens to have the Right to serve themselves freely. Otherwise, such a Right would amount to nothing, and recognizing it in theory would be pointless. After millennia of artisanal production, industrialization solved the problem of scarcity, except in particular cases. It became possible to conceive this mode of distribution, and it became absurd not to adopt it as Civics advocated. Why prevent Citizens from accessing all or part of the goods they need or want, which exist, when producers themselves are more than ever in search of customers?

The second condition is the possibility for an immense City to know in real-time who does what, who is a Citizen, who is not, who no longer is, who has Rights, and who does not. This is made possible by computing. In a small community, everyone knows each other. In a large Society, no one knows what their neighbor does. Computing is essential to overcome the inconvenience of number (which has advantages in terms of potential, especially technical). It is indispensable both for

## BIG BANG 2

recognizing Duties and guaranteeing Rights. Remember, a Citizen has the Duty to participate in the life of the City, as the City defines participation. Citizenship is earned and maintained by activity, which the City must verify in reality and results, something computing makes easy, whereas its absence would render it laborious, uncertain, and ultimately impossible. If computing allows the City to recognize its Citizens, it also allows the latter to be recognized as such everywhere and by anyone. The Right to free market access conferred by Citizenship makes sense only if Citizenship cannot be usurped and Citizens can attest to it to merchants. Finally, computing enables merchants to prove their activity to the City and earn Citizenship. The loop is closed.

Computing can be used in different ways to fulfill these objectives. Civics opted for smart cards called "Civic Cards."<sup>15</sup>

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15 It may seem extraordinary to us that the idea of this card was a pretext for people who called themselves "anticapitalists" to reject Civism, when it was actually the means to annihilate capitalism. Unable to project themselves into the City, they saw this smart card as a formidable means of control and oppression, similar to the means capitalism itself tried to adopt. They did not see the liberating potential of the technology; they only saw the treacherous use made of it by the capitalist oligarchy. Credit card, Civic card, it was all the same to them. They did not realize that the Civic card was the condition for transcending money, for basing the Right to freely access the market on Citizenship, to finally establish Equality among Citizens and a true Democracy, to fulfill their wishes beyond their dreams. They reasoned as if free access to the market for all Citizens would not change their unequal and oligarchic world ("society"). Even though they could not prevent the evolution towards an exclusive use of cards, they denounced the virtualization of money (which indeed armed the system), as if opposing the elimination of cash (while also praising cryptocurrencies) was not defending Money itself! As if they could seriously oppose capitalism and hope to defeat it one day by defending Money! As if there were another way and another reason to annihilate Money—and with it the monetary system and capitalism—than those advanced by Civism. Moreover, some immediately understood that the purpose of a Civic card was to annihilate Money in the name of Equality and, above all, of the Nation, which their individualistic and/or globalist mindset implanted in them by capitalism forced them to reject, in the name of "antifascism" or God knows what. (On Money, see p. 92.)

## II Civism or the Theory of THE CITY

We now enter the practical aspects of distribution and City organization according to the Principles of social order. For this chapter and the following ones, keep four things in mind:

1. A Society is a complex whole. Everything is interconnected. Nothing is independent. Yet, subjects can only be treated one after the other, making it impossible to be complete at any moment, leaving some questions necessarily pending, with answers given earlier or found further along.
2. The City is a true Democracy. Citizens decide and solve their problems based on their mentality and means at their disposal in their time. Therefore, it is not up to us to solve all imaginable problems. Besides the fact that some questions don't depend on us and would be mere chatter that the concerned Citizens won't care about, we likely don't have all the elements to answer them and might see problems where there are none.
3. No one is bound to the impossible. Some problems are insoluble by nature or at a given time. Let's not expect the City to solve problems that no one can and for which it will do its best.
4. The City applies the Principles of social order without compromise. It does not seek to reproduce the monetary system or perpetuate its vices.

Therefore, the Civic Card. We begin with it because it is the condition for everything else. It is notably the indispensable means to apply the Principle that "a Citizen has the right to access the market freely because they are a Citizen." Since Citizenship confers this Right, given everything it implies upstream<sup>16</sup>, Citizens must have a means to attest to it, and what could be simpler and safer than a smart card allowing access to

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16 See The Social Contract and the Fundamental Duties and Rights of the Citizen, pp. 13 and 23.

## BIG BANG 2

a database<sup>17</sup> containing this information? But a simple smart card with a code is not sufficient. Since this Right is strictly personal, this card must only be usable by its owner. Here again, technology related to computing offers various simple and secure identification and authentication means (fingerprint, biometric imprint, etc.) to guarantee the City that no one usurps a Citizen's Rights using another's Civic Card.

The "Civic Card, computer network, and database" ensemble is also essential to ensure that only those who deserve Citizenship continue to enjoy Citizen Rights. Citizenship (and the associated rights) is the counterpart of a set of Duties, not acquired once and for all but earned continuously. It can also be temporarily or permanently lost, automatically or by City decision (depending on the nature of the failure). In such cases, Citizenship must be immediately suspended; the person must no longer exercise Citizen Rights, including market access. No need to chase them to recover their Civic Card; it just needs to be deactivated or invalidated. Similarly, when the person resumes their Duties and earns Citizenship again, their card is simply reactivated. In sum, "Citizenship" and "valid or activated Civic Card" can be used interchangeably, as one doesn't exist without the other. However, loss of Citizenship is extreme. Unless individuals voluntarily provoke it (emigration) or disregard well-known rules, the City only suspends or withdraws Citizenship for serious offenses or crimes, generally resorting to other sanctions to avoid jeopardizing Citizenship.

All Citizens have a valid Civic Card and theoretically unlimited "purchasing power." (Noting that this purchasing power is not given by the card; it comes from Citizenship itself, with the card serving only to verify it.) Equipped with this, they can go to stores (for individuals) and take whatever

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<sup>17</sup> See p. 57.

## II Civism or the Theory of THE CITY

they want. However, they can only take what they've selected after registering their acquisitions at the checkout. This allows the City to know what they took but is mainly useful for managing stock. The real benefit is the City can instantly know the activity of each commerce and even each sector. Merchants and businesses need the City to have this information to judge if they met their obligations<sup>18</sup> and take automatic sanctions<sup>19</sup> if negative. Merchants must ensure their clients register their "purchases." Once the system is running, self-monitoring mechanisms maintain the process without real City intervention.

A Society is complex; its details can't be explained all at once. The Civic Card topic illustrates this truth: it requires numerous clarifications, raising questions linked to other unexpected topics needing development. Nothing is secondary, but not everything is equally important regarding a specific topic. We will logically unfold topics from the Civic Card (symbolizing the Right for every Citizen to access the market freely), then, by relevance, to cover the entire City.

### **2. Different Cards & Categories of Products**

Since Citizens access the market exclusively via cards, cards become the universal access means. However, Citizens, i.e., individuals, are not the only ones needing market access. Other entities, such as companies, administrations, and associations, also need this access.

These entities are composed of Citizens who, as such, have the Right to market access. However, it is they, not the individuals, who need this Right as they have their own needs (notably in quantity) and must access specific markets (in addition to the

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<sup>18</sup> See p. 48.

<sup>19</sup> See p. 50.

## BIG BANG 2

ordinary market). It's natural for individuals to shop at retailers; professionals and companies shop at wholesalers or specialized stores. The City considers these differences and establishes logical categories of products and clients. The aim is not to regulate everything but to prevent obvious aberrations. For example, a Citizen doesn't need a tractor any more than a farmer needs missiles. Refusing them access to what they don't need doesn't harm them.

Products (and services) are thus divided into two main categories: "for individuals" and "reserved for professionals," each divided into four sub-categories: "free access," "limited quantity access at a time," "limited quantity access over a given period," and "conditional access." Consequently, individuals and entities are given cards granting access to the products they need, excluding certain categories. Thanks to computing, implementing these provisions is as easy as programming employee access badges.

There are at least two other categories of people, though foreign to the City, who legitimately need cards for market access.

The first is foreigners: tourists, foreign company workers, foreign students, retirees, political refugees. (This does not include legal immigrants who work and are therefore Citizens<sup>20</sup> as long as they remain in the City, nor illegal immigrants who were not invited, are outside the law, and to whom the City owes nothing.) These foreigners, whose arrival implies an agreement between the City and their home country, are not Citizens and cannot have a Civic Card. They need a card to access the market for their specific needs: housing, food, transport, entertainment, souvenirs. Thus, a new sub-category

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20 In the City, Citizenship is distinct from Nationality, which confers political rights and is earned through specific duties. See p. 60.

## II Civism or the Theory of THE CITY

of products is needed, those foreigners cannot access. Additionally, these cards must be valid for the planned stay duration, extendable if necessary. Note the particular case of political refugees accepted by the City for an indefinite period but not to be permanently supported. After a time set by law, and given the facilities granted so far, political refugees must participate in the City's life and earn their Rights like any Citizen, or be considered parasites.

The second category is children, foreign to the City as they are not Citizens since they cannot fulfill Duties or enjoy Citizen Rights and depend on their parents and the City. One ceases to be a child by becoming a Citizen—either by higher education or participation in City life, usually through work—or reaching an age set by law (e.g., 21 years). Until then, children cannot have a Civic Card. But depriving them of all market access means total dependency on their parents. As children grow, they need autonomy. It is wise and legitimate for the City to provide them with cards granting access to age-appropriate or educational-level-appropriate items, allowing them independence from their parents. These considerations lead to a sixth sub-category of products children can access based on age or school level.

Foreigners and children generally have free access to the products the City allows them. They logically access fewer products than Citizens but through the same mode. If this mode is virtuous for Citizens, there is no reason to invent another for them. The City also benefits. For foreigners, it delights, attracts, introduces them to Equality, makes them regret not being Citizens, and makes them advocates for the system among their compatriots. For children, it habituates them to self-imposed limits, rendering excess unappealing and reasonableness natural; it prepares them for Equality and

## BIG BANG 2

Citizen Rights. Additionally, assigning cards based on school level rather than age, granting access to increasingly broad product ranges, is stimulating and discourages repeaters from complacency or boasting. They learn the City guarantees Rights to those who deserve them, regardless of age.

### **3. Types of Card Validity**

Different cards must be valid or activated to be usable. In theory, a Citizen's card is valid from the moment they participate in City life until they stop; its validity parallels their participation. This is the general case, but some forms of participation and situations have special conditions, necessitating other validation modes. Principles must be applied pragmatically.

Four validation modes or types of validity seem possible and sufficient to satisfy all situations: Parallel, Temporary, Deferred, Permanent.

Parallel validity, for an indefinite duration, concerns all individuals whose status or function immediately grants Citizenship or at least Rights in the City until an unpredictable moment when they lose or change status or function. This includes all employees of any company, administration, or state body, and parents allowed to stay at home to care for their children<sup>21</sup>, two categories representing the vast majority of Citizens.

Temporary validity, more precisely parallel and temporary, consists of a card (Civic or other) being valid for a determined duration, effective from status acquisition. This validity type suits predictable but temporary situations, expiring unless renewed or obtained for another reason. This includes elected

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<sup>21</sup> See p. 148.

## II Civism or the Theory of THE CITY

officials (term duration), Citizens called to public duties for a set time<sup>22</sup>, students (school year), tourists (stay duration), and political refugees (temporary status).

Deferred validity, more precisely temporary and deferred, means having a certain validity time well after the action justifying a set duration validation. Citizens have the Right to market access in return for the Duty to participate in City life. In most cases, the City grants this Right and sanctions afterward if necessary. In others, the City ignores a Citizen fulfills their Duty and can only recognize it based on the Demand<sup>23</sup> their production creates and satisfies. In this case, they must grant a certain validity period, months or years, based on well-defined criteria (combining production time and product success). This type of validity, requiring other Citizenship merits in the meantime or previous recognition, concerns writers and independent artists like sculptors, painters, singers, etc.

Permanent validity concerns Citizens dependent on the City, such as retirees, certain accident or severe illness victims, war-wounded, even national heroes, who no longer need to fulfill the Duty of participation to enjoy Citizen Rights forever (except for crimes or offenses) and have a permanently valid Civic Card.

### **4. Positive Time, Negative Time, Effective Participation Time (Retirement, Unemployment & Sanctions)**

The Civic Card is the key to the City, which is the lock. A crucial component of this lock, the keystone of the social edifice, is "retirement."

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<sup>22</sup> See p. 55 & 59.

<sup>23</sup> See p. 44.

## BIG BANG 2

A Citizen has the Duty to participate in City life to contribute to generating the benefits the City provides its Citizens. Theoretically, one who does not participate or no longer does so is not or no longer a Citizen. But Citizens also have a Duty of solidarity, meaningful only to those needing support because they can't support themselves. All Citizens are inevitably, by Nature, one day unable to fulfill their Duty and must claim their Right to their fellow Citizens' solidarity. This withdrawal from active life, due to old age, places them in "retirement" and grants them "retiree" status. However, the City itself can also cause withdrawal. Since Citizens participate in City life to collectively ensure individual needs, as the combined work of people and machines covers the population's needs and exceeds them, fewer Citizens are needed for production, allowing the City to release some, starting with those who have already done their part. Naturally, relieving still-valid Citizens from participation does not question their Citizenship or jeopardize their Citizen Rights. Retirees thus always have a Civic Card that remains valid unless crimes or offenses occur, making it permanently valid. Retirees are not prohibited from working or participating in City life in any way they please (companies benefit from keeping or hiring them<sup>24</sup>), but they are no longer obliged.

However, the retirement issue goes beyond retirees, as it necessitates concepts applicable to unemployment and certain sanctions.

In the City, retirement is not age-based but Duty fulfillment-based. Participating in City life for a duration equal for all

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24 Retirees can work but are not counted in establishing the conventional results of the companies that employ them, so these companies have a real potential higher than what is officially recognized, hence the interest for companies to employ them.

## II Civism or the Theory of THE CITY

(except in specific cases<sup>25</sup>) determined by law and adjustable according to needs grants the right to retirement. But this duration does not equate to the time one had a valid Civic Card and was thus considered a Citizen, as all inactivity periods do not result in card invalidation and market access suspension. This duration is the sum of periods during which a Citizen effectively fulfilled their Duty, hence the concept of Effective Participation Time (E.P.T.). Periods of non-participation without Citizenship suspension (thus without Civic Card invalidation) or sanctions for inactivity do not count towards the E.P.T., making Negative Time. Effective Participation Time is obtained by adding periods of valid Civic Card (Positive Time) and subtracting Negative Time. Negative Time corresponds to inactivity periods without Citizenship suspension (thus without Civic Card invalidation) or sanctions for inactivity. All such Negative Time adds nothing to Effective Participation Time and delays retirement.

The link to unemployment and sanctions is obvious.

Full employment is on the agenda in the City. Individual unlimited purchasing power; a colossal global Demand no Supply can match, more jobs than Citizens: this imbalanced situation ensures everyone can work and fulfill their Duty. But the City is neither unaware nor insensitive. A Citizen can go through tough times, lose a job, quit without another lined up, or need time for themselves. The City must allow a Citizen to temporarily stop fulfilling their Duty without losing Citizenship while considering their non-participation. Hence, the concept of Credit of Unemployment Time (C.U.T), a fixed time for all Citizens, usable as needed between recognized

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25 The special cases concern activities recognized as physically exhausting and therefore benefit from higher coefficients so that the retirement hour does not strike, for those involved, at the same time as the death knell. They also concern neglected but important activities for which the City wants to generate interest due to a lack of vocations.

## BIG BANG 2

activity periods. Using this credit keeps the Civic Card valid but generates equal Positive and Negative Time, making unemployment count for nothing in Effective Participation Time. The Credit of Unemployment Time is a safety net.<sup>26</sup> It is of a fixed, non-renewable duration. Citizens can use it in parts or all at once. The City assumes good use but allows waste, delaying retirement and risking Citizenship loss if exhausted and future participation lapses. It has no pity for those who forget freedom entails responsibility.

The Credit of Unemployment Time must be neither too short to be useless nor too long to harm City interests and those unaware of its stakes. Three years seems reasonable. The question is when Citizens can access it. Here, it is not absurd to differentiate between native Citizens and foreign-born Citizens, i.e., those personally arriving in the City to work. Native Citizens grow up in the City, know the rules, and are destined to serve it. Moreover, they enter the City through education or work much earlier than immigrants, having a lifetime ahead and a limited time credit. They can use their C.U.T. from their first steps as Citizens. Conversely, immigrants arriving at varying ages to work cannot be allowed to be unemployed upon arrival. A minimum of 10 years of effective participation is required before enjoying the full C.U.T. In the interim, a 6-month C.U.T. is granted after one year of effective participation.

Finally, sanctions, in the form of Negative Time, mainly concern companies. They prolong active life for those poorly active, "punishing" them as they have erred.

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26 Civism or the theory of the City does not mention this case, but in the same vein, it is quite conceivable that the City would grant a certain period of rest, without any Negative Time compensation, in the event of the death of a parent, spouse, child, or close relative, as well as in the case of an accident or illness, and likely in other situations as well.

## II Civism or the Theory of THE CITY

### 5. The Rule of Satisfied Demand

In the City, everything flows directly or indirectly from the Principles. They contain all the rules. It is sufficient to establish them and let oneself be guided by them to solve both theoretical and practical problems.

Thus, we have dealt with Rights, all of which partake in the fundamental Right to enjoy the benefits of the City, and most of which depend on the Right to access the market, which can only be equal for all Citizens if they have free access, simply by being Citizens. The only thing left to do was to find a way to certify Citizenship to merchants: a smart card.

Paradoxically, we first dealt with the means of guaranteeing equality in Rights before equality in Duties, even though Duties come before Rights. But, while it is true that there are no Rights without Duties, there are also no Duties without Rights. Inequality has always concerned rights more than duties. Therefore, it was necessary to solve this problem before worrying about the latter.

The fundamental Duty of a Citizen is to participate in the life of the City according to what the City considers as participation. The Citizen's Duty is not to participate at their discretion but to participate in a manner recognized by the City. Indeed, it is up to the City, which guarantees everyone the Right to enjoy its benefits, to decide whether an activity falls under the Duty to participate and whether the Duty in question has indeed been fulfilled from its point of view. Thus, the recognition of the City concerns both the nature of the activity and its results. A Citizen must "do and satisfy" the City.

There are many recognized forms of participation. All those falling within the economic domain rely on two simple rules:

## BIG BANG 2

1. Anything not deemed illegal because it is criminal or delinquent can be the basis of a recognized activity, that is, a business;
2. The reality and usefulness of an activity are judged by the Demand it satisfies, meaning every activity must satisfy a certain Demand to justify its existence and continuation and to earn the individual Citizenship or sanctions.

The first rule requires little explanation and concerns business creation, which will be discussed later.

The second rule is of paramount importance. It is what all economic actors constantly keep in mind, as their Rights depend on it, and thus it governs economic life. Let's break it down point by point.

"The reality and usefulness of an activity..." Reality and usefulness are two distinct things. An activity is real only if it is genuinely practiced and bears fruit, of whatever quality. First and foremost, the City must ensure that a business is not fictitious, that it indeed has the activity it is supposed to have. Then, it must be determined whether what it does interests the City and its Citizens, whether what it brings has any "public utility." An activity whose product interests no one justifies neither its official existence nor the Right to freely access the market that the City grants to those who fulfill their Duty to participate and, in doing so, fuel said market. To enjoy the useful things others produce, one must produce something useful to others. Understand that nothing prevents practicing any activity privately, as an amateur, as long as it is not illegal, but under these conditions, it does not concern the City, does not constitute a Duty, and does not confer Citizen Rights.

"The reality and usefulness of an activity are judged by the Demand it satisfies." The term "judged" is correct but can lead

## II Civism or the Theory of THE CITY

to various misunderstandings. The first would be to believe it involves "measuring" or "rating" the reality and especially the usefulness of an activity, as if to establish a ranking. No! It simply means saying whether YES or NO an activity is useful from the City's perspective. Since this verdict depends on the Demand that the activity satisfies, the second mistake would be to believe that the judgment is somewhat random, that it can vary like the Demand itself. Of course, it considers the satisfied Demand, but there is no uncertainty. This is specified by the following.

"... every activity must satisfy a certain Demand..." The City expects every activity to generate some interest from Citizens, so it must satisfy a predefined minimum Demand from which it can be considered useful or, conversely, below which sanctions can be imposed, including termination, as the text continues: "justify its existence and continuation and earn Citizenship or sanctions." This "certain Demand" is not the maximum Demand that a business, given its potential, can satisfy but merely the minimum Demand that common sense requires it to satisfy. It goes without saying that this Demand is expressed in the number of clients or the quantity of products sold, depending on the nature of the activity.

But who is the City? Who predefines the Demand to be satisfied? Who imposes sanctions? Note first that to avoid fictitious or useless activities, it is necessary to establish a criterion that reliably recognizes those that are real and useful. Consequently, since this criterion does not fall from the sky, someone must establish it on behalf of the City. Departmental bodies called "Commission of Conventions" are specifically tasked with this mission (except in the case of strategic enterprises). Other Commissions, along with these, form the economic guardian of the City. They will be discussed in

## BIG BANG 2

Chapter 7. Let's simply say here that they are composed of Citizens and do not depend, strictly speaking, on the State, which is reduced to its strict minimum. As for sanctions, they are not decided by a Commission based on results but applied automatically according to a predetermined scale (some Commissions can, however, intervene to add flexibility to the system).

All this stems from the Duty of Citizens to participate in the life of the City according to what the City considers as participation. But while some Citizens may fulfill this Duty individually, it is more common for Citizens to come together to fulfill it. This makes no difference in the City's eyes. The same Principles apply. In both cases, it is always an activity and a business. In both cases, the City's requirements concern the business as a legal entity, even if, in the case of individual entrepreneurs, the legal entity is the same as their physical persons. In both cases, the business has a certain Demand to satisfy, determined by its human potential, so the City inevitably expects more from Citizens united to fulfill their Duty to participate together than from those who fulfill it alone, although it demands the same from all taken individually. Finally, in both cases, the sanctions imposed on a business are imposed on its employees, whether they are alone or several.

All activities that generate products or services and can thus be subject to a Demand to satisfy fall under the economic domain; others fall under the social domain (spouses at home, education, students) or political, in the sense of "public" (police, army, firefighters, justice, public administrations). All Citizens are nonetheless required to participate in the life of the City according to what it considers participation. But in these other domains, the criteria for ensuring that everyone fulfills it,

## II Civism or the Theory of THE CITY

although not difficult to establish, vary from one activity to another and can only be established by law. We will see later, in Chapter 9, how and by whom it is formed. But we will not go into the details concerning the criteria to be met by each of the various possible activities, as it is precisely up to the law to set them.

### **6. Merchants and Enterprises**

All Citizens have the Duty to participate in the life of the City and the Right to freely access the market. Most<sup>27</sup> are therefore both producers and consumers: they produce within businesses and consume what the shops make available to them. But the shops themselves must source from suppliers and businesses, which constitute their clients and, to produce, must also source materials and equipment from other businesses, which are thus, vis-à-vis them, shops. And so on. In fact, all shops are businesses, and all businesses are ultimately shops having a certain Demand to satisfy, differing only by the nature of their Offer and the specificity of their suppliers and clientele. We will therefore speak indiscriminately of businesses and shops.

A business is the framework within which Citizens fulfill their duty to participate in the life of the City to earn, in return, Citizenship, that is, the Rights of the Citizen, including the right to freely access the market. This form of participation, economically, is called "work." The Rights of the Citizen are the "salary" of the worker; they are not recognized and guaranteed by the business that employs them but by the City itself. A worker is, by definition, a Citizen. If their Rights do not depend on their business, their place within it does depend on their work. For the business has obligations towards the City; it employs Citizens to help fulfill them and is free to hire

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27 The "majority," because not all Citizens have a productive activity.

## BIG BANG 2

and fire employees who fail in their Duty towards it and, indirectly, towards the City. Generally, the business is responsible to the City for the quality of its activity and is thus free to manage it as it sees fit. For, if there is no freedom without responsibility, there can also be no responsibility without freedom. It is because the business is free to manage its activity that it can be sanctioned by the City in case of failure to meet its obligations towards it.

The obligations of a business are called "conventions" or "conventional results." They set the minimum number of clients a business must have over a certain period, and the minimum quantity of products it must sell in the same time, for its activity to be deemed useful and its existence justified. Otherwise, initial failures expose it to sanctions; serious or persistent failures lead to its liquidation.

But a business is, vis-à-vis the City, a legal entity. The attitudes of the City towards it would be mere gossip if they had no concrete effect. However, they do. When the City recognizes that a business has fulfilled its obligations, the Citizenship of all its employees is recognized and renewed, and their Civic Cards are validated. When a business is liquidated, all employees lose their jobs. Likewise, when a business is sanctioned, when the City imposes Negative Time<sup>28</sup> on it, all employees are sanctioned similarly, all receiving the same Negative Time. The City does not interfere in the management of the business, it does not concern itself with who does what within it; it observes its activity and takes measures accordingly. In its eyes, all the employees of a business are the business; what it decides regarding it concerns them all equally; they are jointly responsible and united for better or

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28 See p. 42.

## II Civism or the Theory of THE CITY

worse. It is up to the business and its employees to manage their internal affairs as best they can.

Individuals need to work to be Citizens, and employees must work correctly—meaning at least doing what the business expects of them—to keep their jobs or not incur Negative Time. Whether by necessity, fear, conscience, or passion, everyone does their Duty towards the business and the City. Thus, the business itself meets the City's requirements. But it cannot stop there. For businesses in the same sector are in competition, and clients, free in their choices, prefer quality. In theory, businesses can aim no higher than their conventional results; in reality, they must remain competitive (in quantity and quality) to avoid losing clients and risking failure to meet their minimum obligations, with all the consequences that implies. They must therefore be dynamic, efficient, demanding, welcoming, innovative, productive, more attentive to market desires than to City criteria. What businesses must do to stay in the race becomes the duty of their employees. Thus, Citizens as consumers drive Citizens as producers. Citizens stimulate themselves indirectly. A virtuous circle is in place. The interests of some command the interests of others, each being another for others, and the interest of all tends, willingly or not, towards the general interest.

To supply themselves with materials and equipment, businesses have professional cards. The City provides them so they can fulfill their Duty towards it. Additionally, they employ Citizens, whose Rights are guaranteed by the City, and produce for the market, for Citizens, for the City. Although they are entirely free to manage their activity, they cannot in any way be considered private, autonomous entities. They are organs of the City. They exist thanks to it; they produce thanks to it; they produce for it. They are no more owners of their production

## BIG BANG 2

(obviously for services) than of the means of production (equally obvious for the Citizens they employ), at least in the eyes of the City. They are merely custodians. The production is intended for Citizens and is only in their hands until it finds buyers. The means of production are only in their hands with the City's approval and as long as they produce. In practice, as long as a business does its Duty, it feels like everything belongs to it (outsiders have the same impression); as soon as it fails, the City takes everything back since there is no longer any reason to leave it in its hands.

The same goes, a priori, for Citizens. When they exercise their Right to access the market, the goods they acquire become their individual properties, that is, goods they can use exclusively and freely. Properties are essential for them to enjoy many Rights recognized by the City. However, the right to property is limited by respect for the law and the interests of the City, which prevail over everything. When businesses exercise the Right to access the market granted by the City, there is no apparent difference. They have the free and exclusive use of the goods they acquire in this way, at least as long as they serve the City's interests or do not hinder them. However, there are fundamental differences between Citizens and businesses.

The properties of Citizens aim to satisfy their personal needs, which is the *raison d'être* of Society. The City can only dispossess them in case of force majeure. Conversely, the goods of businesses aim to ensure their operation, but mainly to allow them to fulfill their Duty towards the City. The City ensures their free and exclusive enjoyment as long as they fulfill it; it no longer recognizes any rights over them as soon as they become useless, for it, in their hands. Under these conditions, what does it matter what name is given to the goods

## II Civism or the Theory of THE CITY

a business disposes of? One could still call them "properties." But they would at best be collective properties, that is, the properties of the business, the legal entity recognized by the City. These goods, acquired by the business, cannot be private properties in the sense of individual properties, as no one in the business has access to them individually.

In any case, it should be noted that the City, despite its sense of the common good, is not a collectivist system. Businesses serve the City, logically, but they manage their activity themselves and compete with each other to attract Citizens, equal in Rights, truly free to consume and—as we will see—free to undertake. Collectivism consists of centralizing the management of all production, compelling producers to produce rather than sell, and similarly supervising the distribution of products, in other words, of disempowering producers and ultimately organizing misery. Equality—if it is invoked—then turns into egalitarianism, absurd uniformity, leveling down, and serves as a pretext to stifle all freedom, both ideologically and out of necessity in the face of universal discontent. "No State" becomes "State everywhere." In the City, the State is reduced to sovereign<sup>29</sup> functions. In short, Civism is Equality without collectivism, liberalism without capitalism; everything is public and private at the same time.

So much for general remarks about businesses. But how and by whom are they created? And first, why?

The motivations of a business creator depend on their nature. They are obvious for local or national communities: the business in question meets a public need, a need that no individual has wanted or been able to anticipate by creating

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29 Without money, the means to enslave everything disappeared. Each part of the City is as free as possible without dissolving Society itself. The State fulfills the functions that only it can perform but without overstepping its bounds.

## BIG BANG 2

this business themselves. In this case, it is the community that takes the required administrative steps and appoints a responsible person. From then on, the business exists and operates like any other business. The motivations of individuals are more complex. They have nothing to gain apparently, since they already have all the Rights as Citizens and could be content with being employees. But Equality in Rights highlights the differences between individuals who can no longer be distinguished from each other except by what they do and what they are. Far from denying merits, Equality recognizes them without pretense. Creating a business is therefore a way for Citizens to shine among their equals. Besides, some men are naturally enterprising, preferring to command rather than obey. Given two conditions that guarantee the same Rights, why would they not choose the one that best suits their character? Why would they deprive themselves? If they have nothing to gain, they have nothing to lose either. Finally, a Citizen may have an idea and wish to pursue it themselves. The reasons for undertaking are numerous, but one thing is certain: entrepreneurs are not lacking in the City.

Every Citizen is entitled to several unsuccessful attempts at creating a business. The City allows everyone to try to create a business to avoid missing out on a good idea and even allows them to fail, hoping they will learn valuable lessons, but it cannot indefinitely give chances to those who are visibly not cut out for it. Of course, those whose businesses succeed can create as many as they want.

Creating a business is simple in itself. A Citizen has a well-studied project: they present it to the Commission of Conventions, which indicates the constraints their business will have to meet, the minimum Demand it will have to satisfy

## II Civism or the Theory of THE CITY

(depending on the nature of its activity<sup>30</sup> and the number of Citizens it will employ) once the start-up period has passed, the sanctions it will face in case of failure; it provides a premises or the power to obtain one; it issues a professional card through the Commission of Cards. The Commission of Conventions does not judge the substance or form of the project; it only examines whether the activity is legal or not. It takes no responsibility; it is up to the entrepreneur and their business to assume all of them.

From now on, the business exists legally. Its creator is the boss and sole employee. They can arrange their premises, gather equipment and various supplies; they can especially hire. Below a certain number of employees, the boss is truly in control of everything; beyond that, their voice is strong but they must collaborate with their employees, all exposed to the sanctions that poor decisions can provoke against the business.

The creator of a business can leave it voluntarily or renounce being the boss, but they are the only person the business cannot dismiss. They can also bequeath their business, that is, pass its management to an heir or anyone they choose. (Only a direct heir has the same right, being considered the "boss" just like the creator of the business.) On this subject, Civism does not reject the principle of inheritance. Rights are guaranteed by Citizenship; Citizens fundamentally do not need to inherit. However, the desire to pass something on is a fundamental need; it is a reason to live, to work, to fight. The City has no interest in breaking this powerful drive; it must, on the contrary, nurture it. Moreover, it does not care who inherits what. Why not a direct heir rather than a "stranger"? As long as

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30 The Demand to be satisfied can be expressed in the number of products "sold," the number of customers, entries, visits, views, downloads, in short, anything that indicates significant public interest.

## BIG BANG 2

the inheritance does not place the de facto or designated heir in an illegal situation, it has nothing to say.

A few clarifications to conclude. Once created, the business only has to do what it is supposed to do: produce and satisfy, at least, the minimum Demand set by its conventions. This minimum Demand is determined by the nature of the business's activity and the number of its employees, being all the Citizens who work exclusively for it. The more employees a business has, the greater the City's expectations. As soon as a business hires to grow, the minimum Demand it must satisfy increases. Conversely, a business anticipating an inevitable drop in Demand can reduce its staff to automatically trigger a downward revision of its conventions, which is not dramatic in a context of full employment. The real drama would be to allow businesses to be bigger than useful and for the economy to collapse as a result. Conversely, the City, facing certain necessities, can require businesses to produce more, thus to hire. (It can also require them to export.) Finally, businesses whose real potential is far greater than what the City recognizes can afford to acquire, for the pleasure of their employees, goods that, to function, require dedicated staff (boats, planes, etc.). For this staff, who do not contribute to the business's production, still count as its personnel and contribute to increasing the City's expectations. A business must be very strong to allow itself such a whim.

### **7. The Commissions**

Every Citizen has the Duty to participate in the life of the City according to what the City considers participation. We have just seen what this concretely means for businesses. We still need to see who embodies the City to consider, on its behalf, from when a business has fulfilled its Duty.

## II Civism or the Theory of THE CITY

The institution charged with this mission has already been mentioned. It is the Commission of Conventions. In reality, there is not one Commission of Conventions but at least one per Department. Moreover, many decisions that the City must make, but which, for practical or moral reasons, cannot or should not fall to either the State, public administrations, or businesses, are made by Commissions formed on the same model.

All Commissions, except one, are composed of national Citizens<sup>31</sup> called by lot to serve for one year. The national Citizens eligible to be called must live in the Commission's district, have 10 years of effective participation (so that they have some knowledge of active life), and not hold public office or be in State service. National Citizens can only be called once in their lives to serve on a Commission or be "commissioners" and cannot refuse this call from the City. (This particular right of national Citizens is therefore also a duty.) They are, of course, guaranteed to return to the job they leave for public service, and this function ensures their Citizenship, at least if they perform it correctly. For the Commissions themselves police: they must identify, expel, and punish as they see fit the slackers and black sheep who discredit the institution and expose all commissioners to collective sanctions. Finally, each Commission itself conducts the draw for its renewal, which is done by thirds, every four months, so that new commissioners learn from the old ones.

The random draw gives the Commissions a representative character and prevents them from being composed of overly interested Citizens, even if this does not prevent professionals from being called to handle cases in their field, which is not necessarily an advantage. For the City institutes these

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31 See p. 60.

## BIG BANG 2

Commissions to demonstrate common sense, while professionals have both the confidence and even pretension that traps them in error, and a background and connections that create conflicts of interest. The Commissions do not need experts within them, as they can consult all the experts they want and thus judge, with a neutral eye, the opinions of some and others<sup>32</sup>. They are also endowed with all the powers of investigation: their summons are orders; commissioners, duly mandated, can go anywhere. Finally, all definitive decisions they make are made in a general assembly (by an absolute majority, except in special cases), for it is precisely so that these decisions bear the democratic seal that they are not left to bureaucrats. Their decisions, whatever they may be, have the force of law and are without appeal. There is, however, an appeal, the Tribunal of Public Opinion, a subject that would take us too far here and which we will address when discussing the political organization of the City. Let's say, however, that complainants have an interest in being sure of their case, as those who are dismissed are prosecuted and their possible sentences doubled or increased.

There are at least six Commissions. The City can decide to establish others, but these six are indispensable.

The first, which has already been mentioned, is the Commission of Conventions, to which entrepreneurs present their projects to obtain authorization to create a business and to know what constraints it will have to comply with and what minimum Demand it will have to satisfy.

The second is the Commission of Cards, called the Bank, in the sense of a data bank. It manages the computer infrastructures necessary for the operation of Civic and other cards; supervises

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32 Here we find the logic of jury composition, where jurors must have no connection with the accused nor any interest in the case being judged.

## II Civism or the Theory of THE CITY

the maintenance of the computer network, provides terminal readers, enters and updates data not automatically updated, keeps all data, and regularly sends each Citizen a statement of their personal data; and, most importantly, issues the cards. But this Commission makes no decisions regarding the data; it only records and transmits them. It is a simple administration. As such, it does not need to be formed on the model of the Commissions, that is, by drawing lots for its employees. It is free to hire and fire its staff like any business. It is, in fact, a business: it has conventions to meet. But it is also a sensitive administration that, like any essential sector, can only employ national Citizens. In short, it is called a "Commission" not because it is one in itself, but because it is at the center of the Commissions, because it is to it that the Commissions transmit their decisions.

The third is the Commission of Revision. It is the one to which businesses turn to review their conventional results downward, whether they are manifestly unrealistic or new conditions require an adjustment.

The fourth is the Commission of Control. Its mission is, first, to control everything, both the proper functioning of the other Commissions (Banks included), the regularity of their operations, the probity of the commissioners, and the activity of businesses, independently of their results. It handles the complaints it receives but, above all, deploys its commissioners in the field. Finally, it judges the cases within its jurisdiction and imposes sanctions as it sees fit. It is itself under the control of the Tribunal of Public Opinion, to which its decisions can be appealed.

The fifth is the Commission of Land, Space, and Housing, called CommiSEL. In the City, the land belongs to the City. Only it can allocate plots, whether to occupy or exploit them.

## BIG BANG 2

But it can only act through institutions, in this case, the CommiSELS. They are therefore responsible for inventorying free and occupied spaces not belonging to the public domain (land, housing, premises) and allocating them to applicants. Since the law determines what Citizens and businesses can have in this regard (in area and number), there are three ways to access land (built or not), housing (house or apartment), or premises: either individuals or legal entities arrange among themselves without their arrangement putting them in an illegal situation, in which case the CommiSEL validates it; or individuals or legal entities ask the CommiSEL to allocate a specific place to them without putting them in an illegal situation, in which case the CommiSEL examines this request and grants it if it is not too late or does not conflict with other projects; or individuals or legal entities make a general request to the CommiSEL for the allocation of a space meeting certain criteria and let it make proposals. Conversely, when people leave a place without making valid arrangements, when they die, or when a business is liquidated, the space in question falls back under the CommiSEL's control and is put back into circulation.

The sixth is the Commission of Naturalization. In the City, Citizenship is distinct from Nationality (see next chapter); each confers rights and is earned by duties. But before being allowed to fulfill the particular duties that Nationality entails, conditions and criteria that justify it must be met. The Commission of Naturalization, composed of national Citizens, examines applications for Nationality to determine if the applicants have the required dispositions to integrate the national family, grants it to them once they have fulfilled their initial duties, and, if necessary, withdraws it from those who prove unworthy.

## II Civism or the Theory of THE CITY

### 8. Citizenship & Nationality

Except for exceptions, we have always referred to "Citizens" because Citizenship, given the Duties it entails, guarantees economic and social Rights, that is, the Rights necessary for daily life. But in the City, there is another status that complements this one without being confused with it: Nationality.

"Citizenship" and "Nationality" are two distinct words that logically refer to different concepts. Citizenship is of an economic and social order. Nationality is of a political and sentimental order. Nationality confers political rights, including those to represent the City and contribute to the formation and application of laws, very extensive rights that go far beyond an illusory right to vote, rights that make those who enjoy them, because they have earned them, the pillars of the City. In other words, Nationality distinguishes, among Citizens, those who support and perpetuate the City, those who truly embody it, those who are its heart and spirit, those who make it a unique entity.

Citizens are bound by Duties. But a City is not just an amalgamation of individuals like any other; it is not reduced to the same Social Contract as neighboring Cities. It is also and above all a race, a language, an identity, a culture, customs, mores, codes; it is the fruit of history. The Principles of social order can be conceived *ex nihilo*, but the City that applies them is not a chimera; the people who constitute it are neither blank pages nor the pages of another book; they form a people. The City can welcome foreigners and even assimilate some, but it cannot ignore, in principle, that "the foreigner" exists by nature, lest it denies its own essence and perishes sooner or later, eaten from within or crushed from without. It also cannot ignore that there are mental foreigners, that is, natives

## BIG BANG 2

predestined to integrate it and who are mostly Citizens but who nevertheless feel foreign to it either because they are only interested in themselves or because, for some reason, they have another homeland, or because they see themselves as "citizens of the world."

If it is relevant to consider the City as being the sum of the Citizens, it would be disastrous to limit oneself to this single definition. For not all Citizens are equally attached to the City and do not deserve, from it, the same trust. In practice, it is imperative to distinguish the City in the broad sense, that is, all Citizens, and the City in the strict sense, its hard core, the Nation, that is, all Citizens truly attached to it.

Citizenship is a status too easy to acquire and too materially interesting to be a guarantee of visceral attachment and unwavering devotion to the City. Citizenship alone cannot justify the City entrusting its destiny to mere Citizens and entrusting them, with eyes closed, its dearest interests. The City is just but not foolish! It knows that Citizens, in fulfilling their classic Duties, primarily seek to secure the Rights that satisfy their interests; it cannot, based on that alone, know if they are equally willing to defend its interests with the same ardor. Citizenship does not attest to patriotism. However, the City needs soul Citizens on whom it can count. Since Citizenship is insufficient to recognize them, it must give them the opportunity to reveal themselves. Hence the institution of a voluntary national service of at least one year, a civil or military service, aiming, in all cases, to teach how to defend the City, on the front or the rear. It is essential that this service be voluntary. A mandatory service would not allow souls to be probed and would miss the true purpose of its institution. Moreover, it is even more important that this service has a martial character as peace tends to make people forget that

## II Civism or the Theory of THE CITY

defending the City is the first Duty of the Citizen. This service time must be followed by years in the Reserve so that Citizens constitute a useful force for various purposes and that this initial commitment is not tainted by opportunism.

But this device is not enough. Citizens who voluntarily and honorably complete national service acquire Nationality and henceforth enjoy political rights: they are the City in the strict sense. Precisely! They must live up to it. They must embody the City's idea of itself and possess the skills required for the functions they may be called to. In a word, they must meet identity criteria and master certain knowledge, all things that the City must define and judge. But they must meet these conditions before claiming Nationality, before being admitted to national service, even if they could meet them during or after. For meeting them beforehand is a sign of their good disposition and proof that they are in potential what the City expects them to be.

Any Citizen who wishes to be more than a mere Citizen must ensure they have the required qualities (or strive to acquire them) and then submit their case to the Commission of Naturalization. If their file is accepted, the Commission summons them to judge in person and detect fraud. If judged worthy of Nationality, they are invited to a collective naturalization ceremony. At the end of it, they have done nothing yet; they have Nationality only symbolically and provisionally. They still have to complete their service to confirm it. Once done, they finally enjoy the rights attached to Nationality. But having reached this point, they have new duties to fulfill, which they must perform to retain Nationality, for it can be lost. A national Citizen must serve and honor their Nation throughout their life, not just for a moment. (This

## BIG BANG 2

explains why there must be a maximum age to claim Nationality.)

Nationality is not a sinecure. This justifies the special rights of those who accept its constraints. To summarize, national Citizens must complete at least one year of national service, then serve in the Reserve for years and respond to all calls from the City, notably to temporarily fill various functions. In return, only they have the right to directly or indirectly contribute to law-making; to participate in referendums; to vote in elections and political assemblies; to belong to a party or political organization; to represent the City and enforce the law; to be public servants or State employees; to be called to civic missions (juries, Commissions, T.O.P.); to lead a national business; to represent the Nation internationally in any field; only they, moreover, have the right to land for farming (farmers, breeders, etc.) or living (individual house). Real or mental foreigners cannot in any way represent the Nation, have no right to contribute to law-making, and have no right to contest the laws desired by the Nation to which they could fully belong if they so chose. They must not have control over any vital sector or element for the City, as their allegiance is at least doubtful.

### **9. Political Organization**

National Citizens form the City in the strict sense, the Nation, the People, in other words, the political body. It is on them that the political organization is built. This organization must, like everything else, conform to the Principles of social order, but it would be vain without a sound base. Good foundations are, here as elsewhere, a guarantee of the builders' competence and the solidity of the structure.

## II Civism or the Theory of THE CITY

The political organization of the City is guided by a Principle: Citizens (nationals) are the City; everything done or decided in the City's name can only be done or decided by them collectively. Just as Citizens freely accepted the social Contract, everything that binds them requires their agreement. The People are therefore sovereign because they can have no master other than themselves, because any master other than them would have no legitimacy and would make them its slaves.

However, City, People, Nation are legal entities that can only act through physical persons, who must be embodied to have a grip on reality. Undoubtedly, the Citizens are real, but not all can intervene personally every time a decision must be made in the City's name. The issue is all the more impossible as they are more numerous, the system more complex, and each is already busy with their own occupations. A form of delegation is therefore inevitable. Moreover, the problem also arises, though to a lesser extent, in small communities when Citizens are just a handful. For every body needs a head, a leader, and there is always one, official or unofficial. So, how to reconcile Principles, necessities, and the nature of things? How can a few be legitimate to act on behalf of all? How can the actions of a few become, in fact, the expression of the general will according to the Principles?

The decisions the City must make can have punctual, temporary, or permanent effects. They are therefore of different types or natures. The only ones obviously legitimate are those the People personally approve, that is, those validated by referendum. But it goes without saying that the People cannot be assembled permanently or even consulted for every minor decision. Moreover, except in the case of a popular initiative referendum, the People as a whole cannot be the source of the

## BIG BANG 2

questions they are called to decide. Thus, decisions always involve intermediaries and are only the end of a process. Their legitimacy depends less on how they are imagined or who imagines them than on how they are ratified. The question is not whether the People are involved at some point in the decision-making process but whether they indeed, in one way or another, have the final say on everything. In other words, every process relies on a fiction, but it only matters that this fiction does not destroy the Principle.

The People do not need to hold all the links in the chain if they are masters of the last one. This is the condition under which we can speak of "democracy," the power of the People.<sup>33</sup> For, as said, it is impossible for the People in person to be everywhere. They must be consulted on major issues that clearly engage the City's future and rely on delegates or representatives for the rest. What they cannot do themselves, others must be able to do in their name with equal legitimacy. In short, there must be an institution that, without being the People, is its purest emanation, to embody it for everything requiring its approval, except what requires its consultation.

The People are both the base and the summit of the structure. Everything starts from them and relates to them. The institution that embodies them is, by definition, the summit of the political organization. It is above all institutions; it oversees them; it makes all final decisions or can oppose all decisions made at other levels; it is the ultimate recourse for Citizens against any apparatus. It has no function; it has a thousand. Civism has named it: Tribunal of Public Opinion (T.O.P.).

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33 Systems that exclude the People from the decision-making process are no more democratic than those that allow them to participate at a non-decisive moment, that is, at the very end, with their participation being merely illusory. The former are true dictatorships, the latter false democracies.

## II Civism or the Theory of THE CITY

To embody the People, the Tribunal of Public Opinion must be popular. Its members, called "Censors," must be numerous, drawn by lot (among national Citizens), and frequently renewed.<sup>34</sup> They are called to serve for a year (if they accept), notified a year in advance (to prepare for this high and distinguished function), and renewed by thirds every four months. Thus, the Censors are well in tune with public opinion. But, to be even more sure that their opinion, on any subject, is indeed the majority opinion among the People, every decision is made by a two-thirds majority. The randomness of the draw can lead to the overrepresentation of certain sensibilities and make a decision taken by the T.O.P. by absolute majority questionable. The two-thirds rule is designed to compensate for these imbalances and ensure that a referendum would not have produced a different result, that is, that at least the majority of Citizens would have supported the decision in question.

Some may object that modern technology, notably computers and the Internet, allows for daily and instant consultation of Citizens, that intermediaries are absolutely no longer necessary, that direct democracy is not only possible but necessary. It is not. Decisions must be carefully considered, or democracy becomes illusory and chaotic. Especially since the decisions to be made or validated are countless and would require Citizens to spend all their time informing themselves and weighing the pros and cons, unless they vote blindly. But ordinary Citizens do not have this time for reflection. They can delve into certain subjects on their own, but they cannot grasp everything. That is why the City exempts a number of Citizens from their ordinary occupations for a year so they can fully

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34 They must also be incorruptible, which would have been futile to hope for in a monetary, individualistic, and unequal system. In fact, it is not so much the individuals who must be above corruption, but the general system that must not be inherently corruptive.

## BIG BANG 2

engage in public affairs. Besides, these Citizens are not elected but drawn by lot, ensuring their representativeness.

The most important decisions are those that concern all Citizens or have a general scope and permanent effects, in a word: the laws. The first mission of the T.O.P. is to validate or reject by default the law proposals made by Parliament or the Government. But, by its nature, it also has to rule on everything that logically requires the People's approval. Without going into all the details of its possible attributions, let's say it interprets the Constitution if necessary (any modification being subject to referendum); establishes the conventions for businesses of national interest; sets election dates; appoints and removes the Minister of Justice; declares war and authorizes troop deployments; authorizes the visit of foreign officials; awards national recognition; etc. It can also intervene in any case, call on all advisors, dismiss and prosecute any public person, oppose the Government, overturn any judicial decision, mobilize or demobilize public force, etc.

In the City, the "legislative," "executive," and "judicial" powers are truly separated and all subordinated to the People, hence to the T.O.P. It is therefore incorrect to speak of "powers," according to the classic formula, since they are only "organs."

The legislative organ, Parliament<sup>35</sup>, does not make laws; it conceives them. It is not it that adopts them; it only proposes them. Some may or must be submitted to referendum to be directly ratified or rejected by the People; most are submitted to the T.O.P. for approval.

Parliament members, the Deputies, are not drawn by lot like the Censors, otherwise Parliament would be a duplicate T.O.P., it would have the same legitimacy, and there would be conflict

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<sup>35</sup> It should be noted that it is not called the "National Assembly" since this name, if it were to be used, would be more fitting for the Tribunal of Public Opinion.

## II Civism or the Theory of THE CITY

between the two. They must therefore be designated differently and, while having some legitimacy, not so much as to claim to represent the People. Clearly, they must be elected. The City has adopted a mixed election mode. Each district of about 100,000 national Citizens elects a Deputy, which provides half of the Deputies. The other half is composed of Deputies designated by political parties in proportion to the number of votes their candidates received nationally in the first round. All are elected for a 5-year term, with a maximum of 3 terms.

The election is in two rounds. All Citizens who meet the legal requirements can run; those who obtain at least 10% of the votes in the first round participate in the second; the one with the most votes in the second is elected. This favors the most popular currents, further favored by proportional designation, but this mixed mode still allows all important currents to be represented. Besides, Parliament can neither impose laws nor oppose the Government.

The Government is responsible for leading the City according to the laws. It is composed of a number of Ministers appointed by the President, of whom they are the deputies. The President is elected for a non-renewable 10-year term in the same manner as the Deputies (the conditions for running for presidential election being obviously stricter). Elections thus designate a representative of the most popular current, legitimate in this respect. They may not be the majority choice of Citizens, but majority voting in two rounds mainly produces Presidents by default, which makes no sense. However, a mid-term referendum is planned to see if Citizens are satisfied with their President. Only in case of a negative response are new elections held.

The Government, led by the President, must be able to govern without being sovereign. Sovereignty is not shared. There is

## BIG BANG 2

only one sovereign in the City: the People in theory, the T.O.P. in practice. Conversely, the T.O.P. is not the Government, which has still been elected (at least its President); it must be able to oppose it without paralyzing it at every step. It does not have to validate each of its decisions, as if they were law projects, but it can block those it deems unacceptable. Understand that it is no longer about the Censors voting by a two-thirds majority "for," but voting, always by a two-thirds majority, "against." In one case, they must show massive support; in the other, massive rejection. The Government can thus afford to be unpopular, without going so far as to alienate the People. Note! This does not concern laws wanted by the Government which, like all laws, must be positively ratified by the T.O.P., without passing through Parliament, which is not recognized as a counter-power and must not have the opportunity to become one. And if the Government and Parliament have complaints against the T.O.P., they can always appeal directly to the People by provoking referendums.

As for the judicial organ, we have said, the Minister of Justice is appointed by the T.O.P., for an indefinite term, until the T.O.P. decides to dismiss them to appoint another. They are therefore totally independent vis-à-vis the Government. They are only subordinate to the People.

This is the national political organization. The local, municipal organization is based on the same Principles. A Mayor and a Municipality must be elected to lead the commune without confiscating the sovereignty of the People. The constitution must always give the electors (voters) the legal and real means to oppose their representatives (elected) and even to dismiss them. Faced with the Municipality, the national Citizens of each district, called "Municipe," can meet at will to discuss and provoke municipal referendums on any local issue they deem

## II Civism or the Theory of THE CITY

appropriate. Understand well: Citizens gathered in their Municipality decide nothing in the name of the People; they can only call the local People to decide on an issue. The procedures to be followed must generally make it difficult to provoke referendums, so that the Municipality is not constantly hampered to satisfy the whims of a minority, and be a mere formality when public opinion is genuinely enthusiastic about an issue and demands to be heard.

Citizens also elect the head of the municipal police and the justice of the peace in their Municipality. (Ordinary police are municipal and independent of the Municipality. The national police, under the orders of the Minister of the Interior, handles matters that exceed the municipal level.) Finally, the Department is managed by the assembly of Mayors, who delegate Mayors to manage, with the Mayors delegated by other Departments, the Region. Faced with these assemblies, Citizens gathered in their Municipalities also have the possibility of provoking departmental and regional referendums. This exposition does not detail all the procedures that each City must establish and which can vary greatly from one City to another, which matters little as long as the various modalities do not openly or insidiously strip the People of sovereignty.

### **10. International Exchanges**

Before making a general overview of the City, it is time to address a question that was on everyone's minds and whose answer engaged the credibility of Civism.

The Principles of the City are irrefutable, and Civism's detractors were careful not to venture into this territory. Lacking grand ideas, they made a show of petty ones. Rather than seeing the incredible prospects that Civism opened, they invoked against it imaginary or ridiculous practical

## BIG BANG 2

inconveniences. The impossibility for the City to trade with the outside world was one of them.

So far, we have not spoken of money and the monetary system, as it will be the subject of the last part of this work. We have described the City without polemics, without highlighting the absolute incompatibility between social logic and monetary logic, between Equality and what Civism has called "Mony," because today, a Society without money goes without saying. But even if the City is not monetary, the world is still partly; it was entirely when Civism appeared. Thus, the question of how a non-monetary Society and monetary countries can interact arose and still arises.

It is indeed obvious that a Society has and must have relations with the outside world. Such relations have always existed, at all times, and are more necessary than ever for modern Societies. The City would need them just as much. But it would not be monetary. Hence the idea that, since it would not use money, it would have no money and thus could not trade with the still monetary outside world. Logical in appearance, this reasoning was contradicted every day by every human being.

When men evolve in a monetary world, they need money. Yet their bodies produce no more money than they consume. Why then do they need it? How do they obtain it? Each individual is a complex organism whose parts are complementary. This organism needs to be nourished to survive, that is, to ingest food. However, in a monetary system, everything is paid for, including food. The condition to eat is therefore to obtain money, even though money itself is not consumed.

Each individual thus produces something or provides a service to obtain money in exchange and have the currency necessary

## II Civism or the Theory of THE CITY

for their needs. In other words, all the organs that make up their body and present themselves to the world as a person make an effort useful to others who, in return, provide money to their person, with which this person buys food that they ingest, and whose nutritional contribution benefits the entire body, each organ, each cell.

Replace "cells" with "Citizens," "organs" with "businesses," and "individual" with "City," and the pattern is exactly the same. The City functions not only without money but as an entity. It is not a concentration of individuals each striving to extract rights in the form of currency; it is a Society in which Citizens have Rights because they fulfill their Duties towards it and form a whole. Faced with the rest of the world, it is a block, a legal entity. But since the surrounding world is monetary, since it needs to obtain foreign materials or products, it only needs to export part of its production, sell it, and thus obtain the money with which it will pay for its imports. This does not make it a monetary system. Its Citizens and businesses still operate internally without money. The City's money does not circulate within the City; it only serves international exchanges.

Things are obviously not so simple in practice (they require setting up bodies and adopting rules), but this is nevertheless the principle of the solution.

To provide the City with money, the governing bodies can decide to export, that is, to require businesses to allocate all or part of their production for export or even sell to a specific foreign buyer. Although businesses do not keep the money for themselves, as it goes into the City's coffers, they lose nothing; on the contrary: their activity is recognized, and their employees' Rights are guaranteed. Such a decision can follow an international agreement or respond to a pressing need for

## BIG BANG 2

funds. The City can also simply encourage businesses to export or invite them to do so. Generally speaking, a simple rule pushes businesses to export or not disdain exports: foreign clients count as much as internal clients. In other words, it does not matter to the City who their clients are as long as they have them and meet a significant Demand, according to their conventions<sup>36</sup>. Businesses that primarily target international markets bring funds to the City and make room for those targeting the domestic market. Everyone wins. The City intervenes, as mentioned, only in case of national budget imbalance.

If the City sells, if businesses sell, products have prices. What is a price if not a sum of arbitrary profit margins, that is, the sum of the profits each intermediary, from producer to final seller, makes? But in the City, work costs nothing monetarily, products have no price. They only have prices on external markets to cover the cost of imported raw materials and components, create a profit for businesses, and thus feed the City's treasury. The City and its businesses could therefore offer the lowest prices on the market (zero or equal to the cost of raw materials and imported components) if it were not about generating revenue. In this case, prices represent essentially the profit that businesses or the City decide to make and whose amount is determined exclusively by political-economic considerations. In any case, the City's products are not only the cheapest on the international market, at equal quality, but also the best or among the best, so they are in demand if not contested. The City does not fear competition and has no concern for its budget.

The City has money. It is the one that pays for imports. All that remains is to know, on the one hand, how to organize the

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<sup>36</sup> See p. 48.

## II Civism or the Theory of THE CITY

national Treasury, how businesses pay it the money they earn (which they fundamentally do not need) and to whom and how it pays the bills; on the other hand, who can dispose of this money or incur expenses for the City, how and under what conditions. Can Citizens, businesses, and administrations buy directly abroad? To what extent? With or without prior authorization? Is a limited virtual budget allocated to each legal or physical person? Can central purchasing bodies handle the bulk of imports? Should access to imported products be as free as that to national products? So many questions that it is useless to answer here, as each City can provide different answers that, moreover, inevitably evolve over time.

The circulation of products, in one direction or the other, is therefore certainly possible, provided the necessary structures are in place. The famous problem that supposedly condemned the City to be global or not to see the light of day has evaporated. However, the question of the circulation of people remains, which is far more delicate but no less solvable.

The City is free to welcome anyone it sees fit into its territory. Its reasons prevail over the desires and even the interests of foreigners who want to come. The same applies to all countries. Consequently, if the City allows its Citizens to travel for any reason or does not prevent them, the foreign countries must still accept their arrival. Added to this is the money problem. But a wall has two sides. The problem arises as much for the City and its Citizens as for other countries and their nationals. Citizens do not have individual money while they need it abroad; foreigners, on the other hand, have money but it is useless in the City. Paradoxically, the arrival of foreigners is more problematic than the travel of Citizens, whose expenses can be covered by the City since it has money, as we have just seen. Foreigners, on the other hand, do not have, a priori, the

## BIG BANG 2

means of exchange or access to the City's market; they do not have a card. Moreover, assuming the City provides them with one, nothing has a price, making it impossible to assess what they consume and therefore what they cost; impossible to impose a lump sum at the entrance or to present them with the bill at the exit. The solution is not individual but collective.

The City has adopted a simple solution but one that requires agreements between it and each country. Each sets the conditions for its nationals' exit, and all agree that tourists enjoying the same freedom to consume consume on average the same amount. In other words, it is assumed that foreigners in the City consume on average as much as Citizens abroad. What Citizens spend or cost globally elsewhere, over a given period, is calculable; it consists of a large bill. It is also easy to know how many Citizens spent how many days in a given country. Therefore, it is possible to determine, by simple division, the daily average cost of a Citizen in that country. The City also knows how many days the nationals of a given country have spent with it. Therefore, it suffices to add up this number of days and multiply the result by the daily average cost obtained in the previous operation to know how much the nationals of a given country have cost globally and theoretically to the City. Thus, the City and the other country each know how much the nationals of the other have spent or cost globally and who owes something to whom. From there, everything depends on the agreements and, above all, on "how Citizens paid" and "who provided them with the means of payment": the City or the foreign State. In the end, one of the States simply has to reimburse the other a difference. In one way or another, this system is always advantageous for the country that receives the most. The City is even the ideal destination for nationals of countries with weak currency, as calculations are based on it. For the City, it is interesting to

## II Civism or the Theory of THE CITY

receive foreigners to introduce them to Civism and encourage its adoption in their own countries.

In broad terms, this is how the City, functioning internally without money, maintains relations with the outside world, engages in trade, and allows the movement of people. We have not gone into all the details<sup>37</sup>, which it is up to each City to work out and agree on with other countries, but we have said enough to show that the matter was not impossible in principle. The Principles of social order are, on the contrary, the key to harmony, the infallible compass of Society. There is no problem they cannot solve or prevent from being solved if the solution depends on men.

### 11. General Overview of the City

The City is structured by the Principles of social order; it is a perfect edifice, as any structure that respects the rules of construction and best fulfills its intended function. Numerous Cities can be built according to these same Principles without any resembling another, without at least being confused. All are therefore perfect but not ideal, except in the eyes of their respective Citizens. As the Principles are objective and unchangeable, the ideal is subjective and relative. This is where the differences between Cities come from: their particular conditions (geographic, demographic, climatic, historical, etc.) which, at a given time, inspire their Citizens, as humans, a different conception of the ideal society from that of their neighbors and future generations. Dependent on the human factor, Cities flourish each in their own way although they have the same guardian. However, what they have in common also has universally identical effects. It is these logical and

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37 It is impossible to say much more here. Nevertheless, see "Civism or Theory of the City" (2011, p. 226) and "Essay on a Constitution for the City of France or the French Republic" (2020, p. 205).

## BIG BANG 2

irrepressible, somewhat universal effects that we will now outline in broad strokes.

At the heart of Civism, the Right for every Citizen to freely access the market. At the heart of the City, the Civic Card. At the heart of the lives of Citizens... who can say? The Right that the Civic Card allows each of them to exercise, that is, to consume without hindrance, to meet their needs without having to calculate, distracts them from excessive material concerns, just as a person who has eaten enough no longer wants to hear about food. Far from abusing the freedom to consume, they use it with moderation. Why unnecessarily stockpile at home what can be obtained at any time from merchants? Why burden themselves with properties that have no personal interest or advantage over others? All Citizens can benefit in one way or another from all the benefits of their City. No one shines by having what others have discarded or will have tomorrow if they want. Goods have no other function than being useful or giving pleasure. "Gluttons," if any exist, are pitied for their foolishness. It follows that waste is also generally disapproved of, both as a harmful or even criminal act, an insult to producers, and an affront to the City's resources.

If they do not chase after goods, even if they do not seek to deprive themselves, what do Citizens chase after? It depends on individuals. But since the goal cannot be "to have," the aim is necessarily "to be." Be what? That is precisely the question each must answer. The answers can be more or less elevated (they are always nobler than the obsession to possess or the fear of lacking), and they make, from equal Citizens, different and unique individuals. Even those who seek to surpass others rather than grow for themselves can only do so by developing real qualities or acquiring knowledge (nothing that infringes on others' rights), so this competition is as healthy as it is useful

## II Civism or the Theory of THE CITY

for the City. Generally, the context is conducive to the elevation of characters and souls, which inevitably elevate themselves.

If they do not turn to the Creator, Citizens at least concern themselves with creation. Just as they blame waste, they abhor pollution and the destruction of nature. The City is at the forefront of technology and aims solely at the well-being of its Citizens, which includes preserving their environment. It must do everything it can in this matter, and it can do almost everything. It maintains its forests; it preserves both flora and fauna. It obliges businesses to produce as cleanly as possible. For why would it let them continue polluting when producing differently or implementing appropriate measures costs them nothing and is better for everyone? It organizes the total recycling of waste, its destruction, or its use as raw material. It encourages research in this direction as in new energies, both out of ecological concern and independence. It bans harmful products that end up on plates, and intensive farming that tortures animals and provides bad meat. It suspends excessive exploitation to allow animal or plant species time to renew themselves (exploiters lose nothing of their Rights, being put on forced unemployment by the City itself). It is on all fronts presented to it. It takes on all challenges. It challenges itself endlessly. Individual and collective dreams are inexhaustible; combined with the liberation of the genius that makes them accessible, they are the most powerful engine of the City.

In the City, no cult is stronger than that of the homeland. Citizens are truly equal and aware of forming the City together, aware of being connected to each other, of having rights thanks to others, of being protected by others, aware of all their duty, morally obligated to give as much as they receive themselves. They are more than individuals: they are Citizens, in words and

## BIG BANG 2

deeds. They can hardly forget it, as everything reminds them of it. To the profound feeling of belonging to a community is added, for the first Citizens to have founded the first City and thus opened the way to the rest of the world, a great pride. Their City is something! And what about the feelings of national Citizens who dedicate themselves to it body and soul, who swear to be loyal to it, to serve it in all things, and to die, if necessary, to defend it? Properly understood Equality inevitably breeds the purest patriotism, which is nothing other than the love of one's own and social harmony, therefore of Equality<sup>38</sup>, the climax of passion for the happiness and independence of one's people and all peoples, therefore the true love of Humanity.

All these dispositions naturally lead to wanting to preserve the national heritage, first by recognizing it, then by taking measures to this end. No more abandoning what constitutes the common heritage for lack of means. The taste for beauty is found and cultivated. Artists are overwhelmed with requests, perfect their art, and inspire vocations. Citizens, inclined in all things towards the best, and always eager to distinguish themselves, prefer the unique to the ordinary, the refined to the coarse, the perfect to the correct, quality to quantity, the artisanal to the industrial, originals to counterfeits, the sophisticated to the simple functional, etc. Equality gives all tastes, all sensibilities, the desire and opportunity to express

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38 "Patriotism" and "nationalism" are technically synonyms, but usage has given them different meanings. What distinguishes them is not, as Romain Gary said, that patriotism is the love of one's own and nationalism is the hatred of others, but their relationship to Equality. Patriotism defends Equality, even if patriots of the past did not always fully understand what it truly entails; whereas nationalism was indifferent or even openly hostile to it (without mastering the concept), so nationalists defended the abstract idea of their country while subjecting their people to tyranny or at least oppression, which are the corollaries of inequality, making this position highly contradictory. That is the real difference between them. It was not at all a matter of love or hate towards others, whom they tended to respect, just as they wanted their country and people to be respected.

## II Civism or the Theory of THE CITY

themselves. The City is, from all sides, a permanent fireworks display of wonders. Citizens are irresistibly drawn upwards.

The language is similarly protected, preserved, and transmitted. Mastering it, speaking it well, writing it well is part of patriotism. (This is included in the criteria for claiming Nationality, given the functions national Citizens can be called to and must be able to fulfill.) Classical literature is the primary tool for this transmission, this learning. History is also part of the heritage. It is discussed but not hidden, let alone distorted to burden the living. Bad things are known but not dwelled on; great, glorious things are exalted to inspire new heroes. School has its role in this shaping, but it is mainly the general context, the entire Society and each of its parts, that provides the impulse, itself the fruit of emulation. The dynamic is self-sustaining. Properly understood Equality creates perpetual positive motion.

The City is great. The City is powerful (economically, militarily). The City can do everything in every field. The City is secure. The City is just. The City is good. The City is firm. The City is maternal and paternal. The City commands respect, trust, enthusiasm, adherence, commitment, dedication, self-improvement. Citizens look to the future without fearing the present. They walk with their heads held high. They have only one goal: to fulfill themselves. They have only one obstacle: themselves.

This is neither an incantation nor a coincidence nor a miracle<sup>39</sup>. Every cog in the City is simply in its place and turning in the right direction. It is a well-designed and well-oiled mechanism.

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39 Only the adherents of the monetary system, who firmly believed that everything was for the best while, evidently, nothing was going well, could be incredulous and doubt that Equality, the fundamental Principle of social order, would naturally produce far better fruits than those of Money, that is, of inequality and individualism, which are eminently antisocial principles.

## BIG BANG 2

The City is what a Society should be. Everything is therefore for the best in all areas.

Subordinates no longer suffer contempt; they have the same Rights as everyone else, fulfill the same Duties in their own way, feel concerned about the City, want to serve, be useful, be respected as persons as they are already as Citizens. Conversely, hierarchical superiors know their personal merits; everyone recognizes them, but as Citizens, they have no more and cannot have more Rights than their fellow Citizens, they are not and cannot become exploiters, oppressors, tyrants.

Every social function, every recognized activity, every job provides Citizenship, that is, no more and no less than the Rights of the Citizen. Individuals are free to choose the activity that suits their inclinations; they can even create it. If nothing suits them at the moment, they still must have one, by default, but they are not penalized for it, they have no more or less Rights. It is the same for those who, for whatever reason, exercise dirty or arduous, unpleasant, or exhausting jobs that technology cannot eradicate. The City can, however, compensate for their proven disadvantages with benefits in kind, both to compensate those who perform unpleasant but essential services and to make these jobs attractive. Generally, working conditions in the City are as good as possible. All improvements that can be made in terms of safety, comfort, supplies, equipment, machinery, etc., are made as soon as the need is felt. Employees can provide for almost everything themselves; their businesses provide the rest. But if everything goes well thanks to the City, accidents, disasters are still possible. And it is in such circumstances that the City's protection and kindness are particularly necessary. Citizens can be sanctioned when they fail but should not suffer a double penalty when struck by misfortune. The City does not add

## II Civism or the Theory of THE CITY

social injustice to the calamities of Life or Nature; it continues to guarantee their Rights, as if nothing had happened, until they recover from the blow received, if possible. All Citizens need this solicitude: sooner or later, all are deeply affected by the death of a parent, child, or friend; all can be personally victims of accidents or suffer from a serious illness; all grow old. Businesses can also be temporarily halted by causes beyond their control, which the City must consider. This particularly concerns agricultural operations, more exposed to the whims of Nature than any other form of activity and, at the same time, more essential than all others. In the City, wind, cold, rain, hail, heat, drought can destroy crops or installations, but they do not ruin farmers, compromise their Rights, or push anyone to suicide. The City allows for everything to be faced, everything to be endured, and to recover from everything. That is why it exists; that is why Citizens constitute it; that is what they expect from it; that is what they obtain.

Citizens are serene. They are not carefree behind a wall; they are calm because they form the wall themselves, because they are all side by side against the enemy or adversity. They are not assisted; they are in solidarity. Even alone, they remain Citizens: the City covers their actions until they come to their aid. Thus, they also do not know insecurity. On the one hand, no one has a motive to generate it, as everyone is occupied and enjoys the Rights of the Citizen; on the other hand, Citizens have the absolute right to defend themselves, and the City has no qualms about ruthlessly repressing aggressors, as nothing justifies the aggressions. Inequality gives excuses to some and remorse to others; not Equality. The rampant immigration that was a major cause of individual (assaults) and collective (communitarianism, replacement) insecurity is no longer a thing. The City does not need immigrants, and the few it accepts come to work and are therefore Citizens. The only

## BIG BANG 2

foreigners in the City are tourists and workers detached by foreign businesses, who generally pose no problem. In any case, the Foreigner is not sacred. Honest foreigners are respected as individuals and representatives of their people; disrespectful, insulting, demanding, dangerous foreigners, as harmful to the City as they are dishonorable to their people, are expelled without ceremony or crushed. If they do not have the Citizen's Duties, they nevertheless have elementary moral duties towards their hosts.

On this subject, there are other duties than the ordinary Duties of the Citizen, duties that make those who voluntarily fulfill them national Citizens. The right to make or contribute to making the laws and their application, as well as that of officially embodying the City, can only be recognized in Citizens particularly attached to the City and defending its interests. Citizenship requires honesty; Nationality requires, in addition, patriotism. No confusion, no sophistry, no impostors. Things are clear. Citizens unworthy of Nationality or who simply do not desire it do not pretend to make the law and are forbidden to meddle in it; national Citizens do not fear recognizing Citizenship in people, native or foreign, who deserve it without deserving more. Everyone knows where they stand, which helps to calm relations and therefore strengthen Security.

Everything is in order within the City. Everything is for the best to face the outside world. But what relations does it maintain with other countries? Are they fraternal or belligerent? The Principles do not say. They prescribe being collectively strong but not how to use this strength. It therefore depends on the City's character (and that of its Citizens), but also on the relations other countries themselves want to have with it. We would like the world to be idyllic, all peoples to be

## II Civism or the Theory of THE CITY

brothers, all men to be just and good. Reality here below is somewhat different. Let's just hope that the City does not abuse its strength or is not forced to exercise it. Besides, wars were generally provoked by and for money matters; made by the poor (forced or manipulated), they only benefited the rich.

### **III In the light of Civism**

### III In the light of Civism

The City, a realization of Civism theory, is a new paradigm, a true Society founded on the Principles of social order. It is no longer the monetary system that men had before their eyes and which itself was born in immemorial times. It was neither conceived nor constructed in opposition to it, but independently of it, without any influence from it, without perpetuating any of the prejudices it inspired. It has its own logic. Thus, it offers an unprecedented point of view in the History of Humanity to look at and criticize the monetary system in which men had, it seems, always lived, to which they long resigned themselves for lack of conceiving another viable system or only criticized instinctively or absolutely, without perspective and without outcome. It allows for the comparison of two systems when, until then, there was only one. There was not only one in practice: there was no other even in theory. The fundamental differences between it and the monetary system highlight the latter's mechanics. What was impossible to see, understand, or simply admit when immersed in it, without any reference other than it, suddenly becomes clear. And the first observations open the door to an increasingly broad and profound understanding of all the physical and mental workings of the monetary system. It suddenly appears that, in a monetary system, everything was more or less a direct consequence of the monetary nature of the system or, more precisely, of what Civism called "Mony", a truism that, however, was not at all obvious at the time.

#### **1. On Exchange**

All Societies apply the Principles of social order and function without money, except for human "societies" which, since they

## BIG BANG 2

became monetary systems, were no more than concentrations of individuals. No Society grinds its members and self-destructs, except for human "societies" which were no longer. How could men be in Society when they submitted to monetary logic and ignored the Principles of social order? How could the City not be viable when it is what a Society should be? No doubt the preceding explanation did not answer all questions, but it was certain that the City would find the answers it needed. In short, the City was a credible alternative to the monetary system, which was not credible as a social system.

The fact that the City can be a viable non-monetary system annihilated the first universally accepted truth in the monetary system, namely that money is indispensable (for exchange and therefore for living). The City proves otherwise. Not only does a system not need money to function, but it also works better without it. This demonstrates that the statement "money is indispensable" was not an absolute truth but simply a belief, a relative truth, inculcated by the monetary system itself in which money was indeed indispensable for everything because everything was thought and organized according to it. One could not exchange in the monetary mode without money. One could not live without money in a monetary system where everything passed through it. But exchange in the monetary mode is not the only possible one. There can be exchange without money.

This leads to an understanding of what exchange consists of in absolute terms and not only from the monetary point of view. In the City, Citizens produce for the market to which all Citizens have the Right to access freely to take and own whatever they want. What is produced by some, out of Duty to the City, becomes the Property of others without the

### III In the light of Civism

intermediary of money. In the monetary system, individuals or legal entities could only participate in the exchange if they had money, which they previously obtained by selling their productions, properties, or labor to other individuals or legal entities. It was nothing more than bartering via the intermediary of money for one of the two protagonists. But at a time when companies produced for the market on which individuals procured everything — as much as their money allowed them — how was the general scheme of exchange different from that in the City? Certainly, companies did not produce out of Duty to "society," and individuals only had the right to access the market in proportion to the money they had and not freely just because they were Citizens. But the goods circulated in the same way. Money maintained the illusion that exchange always consisted of bartering, but this form of exchange was no longer really such, and exchange was nonetheless taking place. In other words, the monetary system inculcated the idea that people must directly exchange something with each other for there to be "exchange," whereas there is manifestly exchange as soon as one does not produce for oneself, reciprocity is established, and products circulate in one way or another between legitimate protagonists.

One could add that this circulation must be driven by the protagonists themselves, which would exclude systems in which production is distributed among Citizens by an authority, according to its criteria, without money, without the right of access, without freedom. But this limited conception would reproduce the reflex of the monetary system of making products the only objects of exchange and individuals the only protagonists of exchange. In the City, goods are secondary. The real exchange, the real reciprocity, occurs between the Citizens and the City: Duties in exchange for Rights. Moreover, the City represents all the Citizens, so that Duties towards it are actually

## BIG BANG 2

Duties towards each other, which is reciprocity par excellence. Such is also the approach of authoritarian systems which only see the social dimension of exchange and for which it is more pertinent to speak of "distribution mode" than "exchange mode," although distribution inevitably entails the circulation of products and thus a form of exchange.

In fact, people in Society, or what serves as such, are complementary and exchange in one way or another. There is no social life without exchange. But claiming that money is indispensable to exchanges reduced the conception of exchange to that imposed by the monetary system. It was even more false to claim that it is indispensable to Society, as it precisely destroyed it from within. Money perpetuated the individualistic logic of bartering, which is the opposite of social logic; it allowed exchanges that connected people but, in this form, denied Citizens. And it must be admitted that there is no Society without Citizens.

### **2. On the Means of Exchange**

In the monetary system, money was a means of exchange because it was exchanged like the goods it represented in the form of units of value, which, under barter, were themselves exchanged. Does this mean that the characteristic of a means of exchange is to be exchanged itself and that every means of exchange must be used like money? It goes without saying that if one conceives of exchange only as it was practiced in the monetary system, money is perceived as indispensable and the only possible means of exchange, to the point that the concepts of money, i.e., units of value, and means of exchange are conflated.

However, Civism demonstrates that there can be exchange without money. But is there a means of exchange in the City?

### III In the light of Civism

If there is one, it can only be the Civic Card that replaces credit cards, which themselves were not one. Indeed, credit cards were used to manipulate money, which, even virtual, remained the means of exchange in the monetary system. The virtualization of money, which stripped it of any material support, reducing it to inconsistent units, still required the adoption of a physical means to manipulate it, otherwise payments would have involved telepathy. Credit cards were not properly speaking a means of exchange, but they were inseparable from the means of exchange that was virtual money, so the virtualization of money prepared minds to see cards as a means of exchange.

In fact, money consisted of two elements: units of value, which did not exist, and their material support, which gave them existence and allowed them to be manipulated. Without material support (metal or paper), an interface was still necessary to manipulate numbers that were only abstract. This could be a card, a computer terminal, a phone, a chip, etc. When units had a physical support, units and support were conflated and called "money" or "means of exchange." But what to call the interface that replaced material supports when technology seemingly stripped units of any support? It was always the second element of money; it participated in the means of exchange.

Let us now see what happens in the City. Citizens have the Right to freely access the market. This Right is conferred upon them by Citizenship, considering all that it implies. They theoretically need nothing else. Except that Citizenship is not visible on one's face, unless Citizens are few and know each other. Outside the case of small communities, Citizens must have a means of attesting their Citizenship. This means is the Civic Card. The Civic Card is thus what material supports or

## BIG BANG 2

interfaces were to units of value in the monetary system; it is the means of exchange in the City or, at least, the means of accessing the market.

It goes without saying that if Civic Cards are a means of exchange, it is because the definition of a means of exchange is broader than that which corresponds exactly to money. So what is a means of exchange in general?

A means of exchange is the material means that allows a person to attest and exercise the universally recognized right to enjoy the work or acquire the production of one or more others, without prejudice to the latter, thus with their consent.

This definition is as valid for the Civic Card as for money, in the sense of monetary units. The Civic Card makes it possible to assert a right universally recognized by the City and Citizens, by consumers and producers; money, too, was only valid if universally recognized, backed by the State, and accepted by everyone. The Civic Card allows enjoying the work or acquiring the production of others; money does too. The use of the Civic Card does not trigger a transfer of Rights (at least not between individuals), unlike money, but in both cases, the procedure is accepted by all parties because there is no prejudice to any of them a priori.

Let us finally say that the monetary experience has taught two essential lessons about the means of exchange. The first is that it conveys the principles, the concepts, from which it results and which it in turn inculcates in the people who use it and who will be mentally and physically imprisoned by it. The second is that a means of exchange is the most stable parameter of a Society or what serves as such: once adopted, it is at the center of all interests, making it almost impossible to change. In other words, a means of exchange locks Society and

### III In the light of Civism

shapes people in its image. To change everything without people being able to undo anything, it suffices to adopt a new means of exchange, thus a new mode of exchange, thus a new conception of exchange, thus, through it, a new conception of social relations, even a new conception of Society. Conversely, any change that neglects the issue of the means of exchange and keeps the old one or removes it without adopting a new one is doomed to failure because, on the one hand, the ideas it promotes have no solid and lasting support and are sustained only by the goodwill of people or public force, which both exhaust over time; on the other hand, whether the means of exchange is kept or removed without being replaced, the concepts they convey always prevail in minds or continue to haunt them.

#### **3. Money or the Cause of Causes**

In the City, the Civic Card is, in appearance, the central element, and it is so from a practical point of view. In reality, it is only the means of applying, on a large scale, the Principle that a Citizen has the Right to freely access the market because they are a Citizen. Everything in the City revolves around this Principle. Things that do not directly or indirectly contribute to its application are direct or indirect consequences of it. Even Equality, which is the fundamental Principle of social order and oversees all Rights (as well as Duties), which is therefore upstream of said Principle, makes no sense without it and would have no real impact if it could not be applied, which the Civic Card fortunately allows. In short, Equality would be impossible and it would be useless or even hypocritical to invoke it if Citizens could not freely access the market and were therefore not really equal in Rights. Equality would then be an empty word, as was the case in the monetary system. We will see later why the monetary system was inherently unequal.

## BIG BANG 2

What matters to us here is to note and remember that Civism entirely derives from a single Principle, that the driving force of the City lies in the Right of Citizens to freely access the market. All Citizens know this because the Civic Card inculcates it.

But it was the same in the monetary system: it too entirely rested on something that had never been identified and therefore had never been questioned. The most grotesque ideas circulated about it. The driving force of the monetary system was the element on which everything depended and which had to be broken for everything to collapse. Some saw it in commerce, intermediaries, the rich, banks, speculation, liberalism, debt, monetary creation, hoarding, dematerialization of money. Everyone had their whims but as many distractions. Those closest to the truth saw it in money itself and imagined either modifying its functioning or abolishing it altogether. But money was not the driving force in question; it was, too, only a consequence, albeit the most direct one.

Some said: "money is just a tool (or just a means of exchange)", a way of speaking to say nothing and to believe themselves intelligent by uttering absurdities. No! Money was essentially a unit of market value. It served both to establish the value (price) of everything intended to be exchanged (sold) or could be the subject of an exchange, and to pay or buy, that is, to exchange a certain quantity of units for a service (work) or a good (product) of equivalent value. Units of value could be used as money, with or without material support, or as a standard of the so-called value of things. In all cases, they were conceptual. Units of value did not exist, even if associated with a material support. The most powerful microscope would not have discovered them in a gold or silver coin. Any number

### III In the light of Civism

could be written on the same piece of paper without changing its weight. Hence the question: Why use money as a means of exchange, knowing that units of value had no reality? Obvious answer: Because everyone believed that the notion of market value was necessary for exchange. It was this belief that required resorting to money to establish the value of everything; it was the habit of valuing everything and paying for everything that made believe that money and the notion of value were necessary for exchange. It was a vicious circle.

Anyone who shared this belief endorsed money, the monetary system, capitalism, and everything that flowed from it, whether they personally benefited from it or suffered from it. The rich shared it and had no interest in questioning it. The poor shared it too, even though they had no interest in it. This belief was beyond personal interests. It was universal not because it was fair but because there was no alternative then. And there was no alternative for two reasons. First, this belief provided the software for thinking, so it confined minds to the conception of exchange that was its own. Secondly, the technological means to surpass the monetary system (i.e., to attest to Citizenship) did not exist, making any alternative impossible and therefore unthinkable for a long time, although they existed at one time without people (prisoners of the monetary logic) knowing how to use them for this purpose, something that only Civism allowed understanding.

Thus, the money which was the direct or indirect cause of almost everything in the monetary system was not for all that the cause of causes since it was itself the consequence of the belief that the notion of market value is necessary for exchange. When this belief disappears, prices and money have no reason to exist, the monetary system collapses, all its effects dissipate. It was indeed the driving force of the monetary

## BIG BANG 2

system. To designate it simply, to avoid having to repeat its exact and relatively long definition each time, Civism resorted to the term "Mony," a contraction of "money."

Mony, therefore, was not money or units of value or any other vague idea associated with "money," but the belief that the notion of market value is necessary for exchange. Such was at least its strict definition. But since everything ultimately related to Mony, Mony, in a broad sense, could also serve to designate everything. This usage had the advantage of giving something to understand to people who did not know what Mony was in the strict sense, but who, hearing "money," imagined many things, some of which indeed approached Mony, such as money, value, etc. Moreover, this term personified the enemy, and if people did not understand exactly who or what it was, they understood enough not to confuse it with the usual false enemies pointed out<sup>40</sup>. But putting "Mony" in everything also had the disadvantage of obscuring or perpetuating ignorance of its strict definition, which is why it had to be regularly recalled.

Money derived from Mony. But where did Mony come from? Where did the belief that the notion of market value is necessary for exchange come from? Until the 21st century, this belief was inculcated in people by the system in which they lived and by the practice of monetary exchange. But originally? This belief has nothing natural about it. It is even completely absurd upon reflection. How could it have formed and entered the minds of men? Civism put forward a theory on this subject that is not scientific, that is perhaps even false from

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40 The "false enemies" were not "false" in the sense that they were not enemies, but in that they were not the main enemy, so focusing on them constituted an unintentional diversion or, worse, a deliberate one that saved the system. Falling into this error or trap was fatal in all cases.

### III In the light of Civism

a historical point of view, but that has the merit of explaining everything.

Let us remember that it is a question of knowing how, in immemorial times, men could have believed that things have market value, how they came to believe that units could represent objects and be necessary for exchanges. They could not obviously conceive on their own what was a priori inconceivable. These simple men did not invent money to meet needs and even less to those that money itself created. They imagined nothing, invented nothing: they simply exchanged in the only possible way then and integrated the mechanisms of exchange as they practiced it. They bartered, a natural form of exchange between individuals or entities. Of course, if one considers barter as the exchange of one object for another, one does not see how this solves the problem. But if one imagines the exchange of one object for several, which necessarily happened, then the notions of unit and value appear. The value of the object in question is measured in quantities of other objects that serve as units. And each exchange reproduced the same scheme. The notion of value was born and with it the belief that it is necessary for exchange (Money). It also happened, inevitably, that when direct exchange was impossible, they practiced indirect or two-step exchange: a first exchange allows obtaining something that can be exchanged, with a third party, for the desired object, the "something" thus serving as a means of exchange. At this stage, units of value were objects, goods that could be desired for themselves or for their ability to serve as a means of exchange and unit. Almost anything could, occasionally, serve as a means of exchange. Over time, certain goods became habitual means of exchange. Then the search for ever more practical means of exchange, in terms of transport and value guarantee, led to primitive currencies (shells, stones, commodities, animals, metal

## BIG BANG 2

objects), from there to modern currencies (coins, bills) and, finally, to virtual money. Men imagined currencies and made them evolve in their forms, but they did not conceive the principles, they only perpetuated those that barter taught them: value, unit, means of exchange. They mainly obeyed Money and did their best, according to their time, to conform to its commandments.

It is hard to see what practice other than barter could have given birth to all the notions specific to the monetary system and that characterize barter itself. The notion of market value can only arise from the equivalence of objects, since it presupposes it. Otherwise, it must be assumed that men conceived it without reason, only to find its application later. But this debate on the origin of Money was less important than knowing what it was, how it perpetuated, and how it could die. What it was, we now know: a belief. How did it perpetuate? Through the practice of monetary exchange or barter. How could it die, how could it be eradicated from minds, how could it be annihilated? Through the practice of exchange in another mode, a mode that did not involve direct exchanges of objects between them (thus between individuals) and ignored the notions of unit and market value.

### **4. Barter: Antisocial Exchange Mode**

In the City, Citizens have Rights because they are Citizens, and they are Citizens because they fulfill, towards the City, the Duties of the Citizen. They have, among others, the Duty to participate in the life of the City, according to what it considers as participation, and each of them has, in return, the Right to enjoy all the benefits of the City. But for them to truly enjoy the benefits that can only be enjoyed individually or

### III In the light of Civism

personally<sup>41</sup> (products and services), it is still necessary that the Right to freely access the market (where these benefits are gathered or at least put at their disposal via merchants) be recognized, as is the case in the City. This Right is then conferred upon them by Citizenship; it is equal for all, regardless of how each uses it, and it is limited only by the nature of things, by the exercise by others of this same Right and, eventually, by particular laws on this or that object. The products on which Citizens exercise this Right, in other words, the products they take from the market, become their properties. All Citizens do not possess the same things, but these differences are the result of Freedom, their desires and real possibilities, not of systemic inequality.

This logic, which is simply that of Society, was in no way that of the monetary system, the one that prevailed under Mony. Now, whether barter was at the origin of Mony or not, the fact is that Mony (market value or the belief that the notion of market value is necessary for exchange) conveyed the logic of barter, and it is therefore by dissecting barter, in the light of Civism, that one can understand both the mechanisms of monetary logic and its aberrations vis-à-vis social logic.

The belief that the notion of market value is necessary for exchange is based on a reversal of cause and effect. It is the practice of exchange in a mode that involves the equivalence of objects, thus the establishment of values, that leads to believing that the notion of market value is necessary for exchange. The mode of exchange in question is barter. It follows that resorting to the notion of market value to exchange implies that one conceives no other form of exchange than barter, direct or indirect, and vice versa.

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41 Many benefits profit all Citizens without each of them needing to take steps to benefit individually. See pp. 16-18.

## BIG BANG 2

Barter is an exchange of objects between individuals. More precisely, barter is an exchange between individuals of objects of which they are respectively owners, either because they produced them themselves or because they acquired them. Under barter, individuals therefore only have what they obtain in exchange and must own what they produce to exchange it. They have no Rights as Citizens, and they also have no Duties towards the City: they produce for themselves to secure rights through the exchange of their production. Paradoxically, the "society" endorses by default a form of exchange in which not only are the exchanges none of its business, but often contrary to the general interest since everyone only aims to satisfy their particular interest. Why does it recognize a producer's ownership over their production? Why should it protect them when they do not produce for it? The answer is simple: as absurd as this mode of exchange is, there is no other, and since it is in everyone's interest for it to endorse it, it endorses it despite its absurdities.

While Citizens produce within the framework of the Duty to participate in the life of the City (their production does not belong to them) and in return for the Right to enjoy its benefits, notably by freely accessing the market, under barter, individuals produce for themselves, as they wish, and own their production which they exchange as best they can to get what they can. The "society" is no more concerned with production than with its distribution; it no more guarantees rights than it demands duties; it does not play the role that is its own; it is not a Society; individuals are not Citizens. Everything is artificially biased. Everything starts from the fact that individuals supposedly produce for themselves while they produce for the market, and that they own their production while it is intended to pass into other hands. It is clear that there is not far between social logic and the reality of barter,

### III In the light of Civism

but that Society is destroyed or denied to conform to the logic of the latter.

When everyone works for themselves and only gets what they wrest from others, when everyone is alone to satisfy and defend their interests, when everyone is absorbed by their person, there is no community spirit, it is the reign of individualism. Exchange between individuals, imposed by barter, instills an individualistic mentality. Of course, people will always be individuals who will never see the world except through their own eyes; but when individuals feel nothing more because the system itself reduces them to that, when they never think as Citizens because they have no reason to do so or would do so at their expense, when, in short, they reason as if they were in the state of Nature while they are supposed to be in that of Society, not only is what serves as Society undermined by contradictions, but they are themselves sick of being forced to stifle their sociable nature.

Similarly, a form of exchange that makes objects the only stakes, that engenders the idea that they have market value, that everything can have one and become merchandise, that imposes possessing to appropriate, a form of exchange that thus focuses on the materiality of things can only instill a materialistic mentality, obsessed with Having and appearance. Society, the Principles of social order, Citizenship, the Duties and Rights of the Citizen: so many questions that do not arise or to which such software does not allow answering.

Finally, a form of exchange that imposes believing that exchanged objects are of equivalent value, though of different nature; that the notion of value is indispensable for exchange, while the value of the same object can vary infinitely; that any exchange agreed upon by both parties is equitable, while one often has the power to impose its conditions on the other; such

## BIG BANG 2

a form of exchange is absurd, artificial, and arbitrary. It necessarily results in imbalances in favor of the most powerful, the most cunning, the most dishonest. These imbalances translate into the opulence of some and the misery of others, passing through all possible degrees of inequality. But barter in its primary form, that is to say when it consists of exchanging objects for others, when producers exchange among themselves, when the protagonists of the exchanges know each other, limits its perverse effects to the point of masking them. It is with money that they explode in broad daylight and are amplified.

When people exchange objects produced by the sweat of their brow, they know the value, a value that has nothing to do with "market value." Then multiple considerations come into play to best satisfy everyone's interests. The number of these considerations decreases when the protagonists of the exchange do not know each other and simply do business. They are reduced to a question of market value when money comes into play, each protagonist trying to gain as much as possible or spend as little as possible, in other words, to make a good deal at the other's expense. All the more so as money appears precisely when exchanges multiply and become more complex, among more numerous and unknown protagonists. If a certain humanity prevails in classic barter exchanges, money establishes cold relationships between sellers and customers. In a monetary system, everyone quickly understands that having money opens all doors because everyone needs it, so procuring it becomes the universal obsession and everyone plays the game of market values, sometimes to their benefit, often to their detriment. The imbalances intrinsic to barter allow some to have more money than others and, by the power this gives them, to have even more, thereby aggravating imbalances. But to these imbalances produced by exchanges alone and the

### III In the light of Civism

game of pseudo-market values are added those produced by theft in all its forms. Monetary units are coveted objects that can be seized illegally, by force or by trickery. This being possible, it is inevitable that it happens. That said, the monetary system is so absurd and unjust that the line between legality and illegality is less a question of effects than of method or social position.

We will not further develop the subject of money here. Everything we previously said about barter applies to it; many things remain to be said that must be developed separately. However, we have said enough to recognize the main features of the monetary world even though we primarily studied the mechanisms of classic barter. We see that there is a long way between a Society worthy of the name and what human communities become when they resort to barter or money, when the exchanges that connect people or maintain relations between them are practiced in a mode that, paradoxically, distances them as Citizens, due to particular rules that ignore and violate all the Principles of social order.

#### **5. Principles of Operation of Money**

In the City, Citizens have the Right to freely access the market because they are Citizens and to take what they want (within the limits of the nature of things and laws). They enjoy this Right as long as they are Citizens, as long as they individually fulfill their Duties towards the City.

In the monetary system, individuals accessed the market via money, in proportion to the monetary units they had and which they obtained by selling their labor or production, or by stealing them in one way or another. They took from the market what the amount of money they had allowed them to buy. The right of access thus conferred upon them by money,

## BIG BANG 2

acquired at the expense of others, was exhausted as they exercised it, as they bought, paid, spent. If they did not replenish their stock of money, soon they no longer had access to the market, they had no right to anything.

In the monetary system, the right to access the market was not, as in the City, a right of the Citizen, but the right of those who had money; it was money, not Citizenship, that conferred it; it was it that embodied it, regardless of individuals and their actions, regardless of the hands in which it ended up (Didn't they say: "Money has no smell."). All means were good to procure it, the best, the most lucrative, being those that did not resemble a Duty to Society in any way.

To understand the logic of this right in the monetary system, to understand the logic of money itself, it is once again necessary to return to barter.

Barter is an exchange of objects between individuals. This is why money, which can represent all objects in the form of units of value and which, in an exchange, allows one of the two protagonists to offer it instead of a real object, this is why, I say, money was itself exchanged and thus passed from hand to hand. As no one produced it (except the issuing authority) and everyone needed it (as it was practical for this form of exchange), individuals and various entities did their best to procure it (normally by selling something) before having to spend it and being forced to procure it again. Money circulated; it went back and forth constantly; for it to be here, it had to be taken from there. Thus, it functioned according to the principle of communicating vessels.

But as it circulated according to the game of values and the ability of some and others to procure it, as it could not be distributed equally, as it tended to concentrate in certain hands,

### III In the light of Civism

as it embodied rights, that is, fragments of power, the people in whose hands it concentrated had power over those who depended on them to have a little, power that allowed them to amass even more of what everyone needed and to increase their power further. Faced with this mechanism, some simply observed that some were luckier or more gifted than others. Caught in the individualistic reflex, they only saw the players, making them responsible for everything; they did not account for the rule of the game to which all players adhered, making them pawns on the chessboard. For our part, we will note that, after the principle of communicating vessels, money also operated according to the principle of attraction, a principle that was reflected in the expression "money goes to money." Due to its properties and nature, money tended to concentrate in a few hands and progressively reduce the number of people it empowered<sup>42</sup>. There were necessarily rich and poor in a monetary system: the rich getting richer, the poor getting poorer. This is also explained by the inherently unequal nature of the monetary system. Since its mechanisms generated inequality, the force of things did not push towards Equality but towards ever more inequalities.

In summary, money operated according to two principles:

- 1) that of communicating vessels,
- 2) that of attraction.

And, to conclude with the generalities, let's add that the main rule of the monetary system was to gain money or not to lose it, knowing that money was a universal vital need, that it

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42 At the end of this process of concentration, the logic dictated that there would be only one ultrarich individual, the chosen one of Mony on Earth, just as kings are supposedly the chosen ones of God. This was not technically possible. However, that all the power that Mony gave ended up being concentrated in the hands of a small group of multi-billionaires claiming to rule the world was neither fiction nor "conspiracy theory"; it happened and became well-known in 2020.

## BIG BANG 2

consisted of anonymous and wandering units, that to have it, one had to take it from others. In fact, the rule in question became: gain it by all means, even the most shameful or criminal; accumulate it, even without reason; spend as little as possible, even when spending more would have been just or useful. In short, money constantly forced people to make petty or disastrous choices. But it was practical for exchanging (in the barter mode)! What a fine thing! No one cared that it was also and above all the mother of all vices and the engine of all plagues. No one thought to attribute its effects to it, as if it had none, as if it did not exist, as if it could exist without having any! While it was everything, it was counted as nothing in the misfortunes of the world.

### **6. Money Was Rights**

In the City, Citizenship grants the Right to access the market. In the monetary system, this right was granted to individuals through money. Therefore, money was nothing more than rights.

In the City, Citizens have the Right to freely access the market (within the limits of the nature of things and the laws). In the monetary system, individuals' right to access the market was measured and limited by the number of monetary units they had at any given moment. (In addition to this limit set by money, there were also natural and legal limits, which were often less restrictive, so individuals were more constrained by their wallets than by these limits.) Hence, each monetary unit embodied or represented a bit of the right to access the market.

But the Right to access the market, whether in the City or in the monetary system, is itself the key to almost all rights, at least all rights that require access to the market to be enjoyed. The market is the sum of products and services awaiting

### III In the light of Civism

customers, essential or simply pleasant products and services, without which social life is impossible or at least grim. In fact, these products and services are the benefits of the City or what passes for Society; they are the means for Citizens or individuals to truly enjoy the Security and Freedom promised to them; having access to them is the condition for enjoying most recognized or tacit rights. A Right is not the ability to use one's natural faculties (breathing, walking, etc.); a Right is a social advantage, an advantage that only Society can provide; it consists of benefiting from something generated by collective force. The products and services intended for individuals are not the only social benefits, but they are part of them and are even the most vital if not the most anticipated. Especially since the Right to access the market implies a completed social organization, specialization, complementarity, and therefore extreme interdependence, in other words, the impossibility for individuals to be autonomous<sup>43</sup>. Under these conditions, it is as essential to have the right to access the market as it is for this right not to be illusory, meaning it must truly allow everyone to access everything society has to offer so that no one is unduly deprived of its benefits and the rights they represent.

For example: when social organization is such that few people have land and produce food, the vital need to eat must necessarily be provided by farmers and breeders and guaranteed to others by Society. Eating is the first condition for staying alive and is part of the Right to Security that society must guarantee. Being able to eat is a Right. If eating involves being able to access the market, then the Right to access the market, therefore to food, also represents the Right to eat.

The same applies to clothing. Those who do not produce clothes because they have other occupations should not go

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<sup>43</sup> Citizens form a body; they rely on one another. Fully-fledged Citizens are the opposite of individuals living entirely or partially in self-sufficiency.

## BIG BANG 2

naked and freeze to death! They must dress. If they can only dress by accessing the market, then the Right to access the market includes the right to dress.

The same applies to housing. Those who do not produce housing must still be able to find shelter. If access to apartments and houses, whether to own or simply occupy them, requires the Right to access the market, namely money, then money represents the right to housing.

The same applies to vehicles and all means of transportation used for moving around or traveling other than on foot. If one must be able to access the market to acquire or use them, then the Right to access the market is also the right to move, travel, etc.

The same applies to entertainment of all kinds (restaurants, cinemas, shows). If all of these are only available to those who have the Right to access the market, then the Right to access the market partially represents the right to entertainment.

In short, all the products and services available on the market allow for the enjoyment of different and varied Rights, all of which are contained within the Right to access the market as long as accessing the market is the condition for accessing these products and services. It thus appears that the Right to access the market represents or contains most of the Rights, all of which contribute to Security and/or Freedom.

All Citizens have the Right to access what their Fellow Citizens produce because Citizenship attests that they contribute something themselves. It was the same in the monetary system where individuals accessed others' production through money, which theoretically attested that they had worked for it. The difference is that in the City, all Citizens enjoy an equal Right to access since all have the Right to freely

### III In the light of Civism

access the market, while in the monetary system, not only was the means to access the market not guaranteed by "society," as it was up to individuals to obtain it, but the extent of this right differed from one individual to another because the money embodying and conferring it could not be equally distributed. As much as in the City, all Rights linked to the Right to access the market, recognized for all Citizens, are themselves Citizens' Rights, in the monetary system, the rights to eat, dress, find shelter, move, entertain oneself, etc., which passed through the right to access the market, namely through money, were not recognized as rights, meaning possibilities or freedoms that "society" should guarantee, as they depended on money that everyone had to earn by themselves; moreover, not all individuals enjoyed them to the same extent and were therefore not equal in this matter, as it depended on the money each had. What kind of "society" dared to call "citizens" people to whom it did not recognize or guarantee even the right to eat, letting some starve while allowing others to indulge?

This comparison between the City and the monetary system leads to the understanding that money, which embodied rights, paradoxically served to deprive most people of them. These rights, in monetary form, were limited and often derisory, far from Citizens' Rights. Access to the market through money was not comparable to the Right to freely access the market conferred by Citizenship<sup>44</sup>. Being paid was being robbed; it was being deprived of all rights beyond that pay; it was at least seeing the extent of one's rights limited for no other reason than conforming to monetary logic. What was the point? Who benefited? The consumers who couldn't satisfy all their needs and desires even though products existed? The businesses that couldn't sell their production or had to reduce it because potential clients didn't have the necessary money? The workers

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44 See p. 133.

## BIG BANG 2

who toiled in tedious or objectionable activities and, far from gaining all possible social recognition, were even more exploited and oppressed? And what about those not even paid, whom "society" did not recognize economic rights and thus were deprived of all independence, notably stay-at-home mothers? No one — except a tiny minority — gained in this real-life Monopoly. Everyone was frustrated by money and constantly chasing after it to have the rights it embodied. The monetary system was thus a dramatic game where the stakes were people's rights and lives.

We now understand why, as evident as it was, the idea that money was nothing more than rights and that all rights passed through it clashed with capitalist minds. They believed in Money even though the world it created was absurd. They couldn't simply change their minds. Their egos prevented them from recognizing the obvious to avoid admitting they had been duped. They knew everything passed through money, that to have the slightest right and satisfy the smallest need, one needed money, but they couldn't conceive or say that "money is rights." They knew the system couldn't recognize and guarantee what money forced individuals to secure for themselves. They intuitively understood that seeing rights in what could be nothing else would condemn money, which embodied them while failing to respect them. (Not to mention those who, proud of being slightly richer than their neighbors or simply happy to finally have something, believed they had an interest in preserving a system that, nevertheless, crushed them.) Thus, the true nature of money escaped them and became mysterious: some saw it only as units of value, a means of exchange, an instrument, a means of power, energy, Satan, etc. When it wasn't false or absurd, it was too limited to be useful. These insipid ways of understanding money were mostly an unconscious way to avoid truly denouncing it,

### III In the light of Civism

preventing them from effectively fighting the monetary system, not having to challenge Money, and indulging in postures as acceptable as they were sterile.

Moreover, even assuming that money had not become the right to access the market and the condition for enjoying all the rights that could only be enjoyed by having that one, it had never been anything other than rights. Money was used for barter: it represented, in units, objects in general and those for which it was exchanged. But the exchanged objects were properties (according to the system). Barter is a transfer of properties and ownership rights. The first forms of money were goods that served not only as a means of exchange but were desired for themselves and owned just like any other property. This is precisely why they could be exchanged in the manner of barter. Whatever forms and materials money later took, it was always considered the property of its temporary holders, who thus engaged properties in exchanges. Monetary units have always been properties and ownership rights. The more one had, the more their virtual properties extended, and the more they could be exchanged for goods considered important properties. Thus, the famous "market value" was nothing but a measure of property. This was so true that someone's wealth, consisting of real goods, was estimated in money.

No matter how you approach the subject, money was rights: the right to access, ultimately, and ownership rights from the beginning.

#### **7. The Impossible Equality**

In the City, Citizens are equal in Duties and Rights. But it is because all are recognized the Right to freely access the market, because this Right is tied to Citizenship, which is easily verifiable thanks to modern technology, that they are

## BIG BANG 2

truly equal in Rights, that a dynamic ensures their equality in Duties, and that Equality is not an empty word. And it is this Equality that allows not only to understand what Equality itself is, in all its subtleties, but also to see all the lies, errors, and traps surrounding the notion of Equality under Money.

We have already said that Equality concerns, on one hand, fundamental Duties (notably participating in the life of the City, according to what it considers participation), on the other hand, fundamental and indirect Rights.<sup>45</sup> Freely accessing the market is an indirect right; it stems from the fundamental Right of every Citizen to enjoy the benefits of their City. Moreover, we have seen in the previous chapter that the Right to access the market contains or represents many Rights: eating, dressing, moving, entertaining oneself, etc.<sup>46</sup> These Rights are also indirect rights; they too stem from the fundamental Right to enjoy the benefits of the City, which itself encompasses the fundamental Rights to Security and Freedom. Equality in Rights is not equality in goods. The City recognizes to all its Citizens the Right to enjoy all its benefits, thus the possibility to access them freely, but it is up to them to exercise this Right, to choose what they want to enjoy, so they do not all get the same thing without being deprived. The Right to access the market must be free so that it has no limits other than the nature of things and possibly laws, that it is not artificially, authoritatively, unnecessarily, and disastrously restricted; it must also be free to be equal among all Citizens, otherwise, it is necessarily limited and unequal or leveled down, which, in either case, implies a form of tyranny.

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<sup>45</sup> See p. 25.

<sup>46</sup> We set aside the question of housing here, which, in the monetary system, was facilitated by money, but in the City, does not go through the Civic card, even though being housed is obviously a right of the Citizen. See p. 58. For more details, see also *Civism or Theory of the City* (2011, p. 245).

### III In the light of Civism

In the monetary system, the right to access the market was limited by the money each had at any given moment, as it was what embodied this right in units; it was unequal among individuals, as money could not be equally distributed<sup>47</sup>; and it was even unequal for each individual relative to themselves, as money had to be spent to enjoy the rights it embodied. The monetary system was inherently unequal. The tyranny was exercised by men who benefited from inequality and commanded or exploited others, but above all by money itself, which imposed its unfair rules, and, above all, by Money (the belief that the concept of market value is necessary for exchange) which subjected all minds to this logic and obtained general consent despite marginal criticisms. The Equality described above was absolutely inconceivable. Not only did Money prevent questioning money, but also the prejudices and habits instilled by the monetary system prevented fundamentally questioning anything. The sociable nature of men made them feel something was wrong, that their "societies" were not functioning properly, but they were unable to measure the full absurdity of it, let alone grasp the why. Consequently, either they resigned themselves to inequality and became, consciously or not, Money's servants, or they advocated a distorted conception of Equality that included the inherent inequality of the monetary system they did not consider leaving, which amounted to the first option. Indeed, advocating inequality or fewer inequalities, accepting the effects of Money without understanding it was the cause or trying to contain them without questioning Money itself, always meant, in one way or another, endorsing Money and the monetary system, ignoring, in either case, what true Equality is.

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<sup>47</sup> See p. 104.

## BIG BANG 2

But it wasn't just because Money shaped minds that men couldn't conceive Equality; it was also because it had long been impossible to implement, even if it had been wisely conceived. This is another thing only Civism allows us to understand.

The City requires two conditions: 1) the capacity to mass-produce to satisfy the high global Demand that the Right to freely access the market generates, without which Equality is a vain word, 2) the ability for Citizens to be recognized everywhere and for the City to easily control their activity and validate their Citizenship in real-time, so that equality in Duties and Rights is not an empty formula. The first of these conditions began to be met only with industrialization; the second, only with computing. Before industrialization, production was artisanal, yields were low: impossible to recognize the Right to freely access the market, impossible to escape money that limits the right of access and corresponds to this mode of production<sup>48</sup>. Industrialization lifted the first difficulty but left the second intact, so it did not allow escaping the monetary system. It was so slow and gradual that people did not see they were entering a new world and continued to think like in the old one. Indeed, computing did not shake their beliefs any more, so deeply were they rooted in them. Nevertheless, all the conditions were now met, it was as certain that Equality would soon come by the force of things as it was impossible for it to come earlier; it did not change that the unthinkable idea of how to achieve it, how to turn technology against Money and finally put it at the service of Citizens, Society, and Equality, already existed and was called Civism.

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<sup>48</sup> Barter is an exchange of properties between producers who own their production, and money only serves to facilitate barter.

### III In the light of Civism

#### 8. Past Failures

In the City, Citizens are truly equal in Duties and Rights thanks to the Civic Card — or any other technological means involving computing — which allows, on one hand, to conceive and guarantee the Right for every Citizen to freely access the market, this Right being now conferred by Citizenship that the Civic Card makes easy to attest or verify, on the other hand, to easily observe the activity of businesses and thus ensure that all participate in the life of the City according to what it considers participation, the first condition to be a Citizen and have Rights in the City. It is technology that, used wisely, allows thinking correctly about Equality, establishing it, and maintaining it. It is industrialization and then computing that allowed considering and finally applying the Principles of social order on a large scale and in an unprecedented way.

This continues what was said in the previous chapter. We could have made the following reflections then, but besides burdening the text, they deserve a specific chapter.

The Equality conceived by Civism was absolutely unprecedented. What was unprecedented was not that it was necessary to leave the monetary system (this system was so absurd that many thinkers had anticipated it), but the idea that Citizens have the Right to freely access the market because they are Citizens, that the Right of access is no longer artificially limited as it is conferred by Citizenship and not by money. What was unprecedented was no longer seeing technology as a harm but as a necessity and relying on it to revolutionize the exchange mode. What was unprecedented was not wanting to go back due to not knowing how to move forward; it was understanding that evolution finally made the means of Revolution accessible to men (if they knew what it

## BIG BANG 2

consisted of). What was unprecedented was not reproducing the monetary system in whole or in part under the pretext of opposing it; it was building the City according to the sole Principles of social order.

Civism considered that the Equality it conceived was the goal of the Revolution, that it had always been more or less vaguely the focus of all revolutionaries and even all men, as it is the social pinnacle towards which their sociable nature drives them. It considered that there was no other Equality than the one it advocated, that any other form of "Equality" was only concessions to Money and breaches of the Principles, imposture, demagoguery, impotence, or cynicism. But it also knew that this Equality required material conditions — mass production and computing — that had only recently existed and was therefore out of reach until a very recent era. Consequently, it was equally inconceivable. But if it was inconceivable in its pure, absolute form, the notions inherent to it were already felt. Besides a non-monetary system, Equality requires Citizens, Citizens who form a City, a people, a homeland, a nation, equal and free Citizens who recognize no master but themselves, meaning the People, and tolerate no form of tyranny, not even from themselves. Equality thus goes hand in hand with the notions of patriotism, democracy (popular sovereignty), independence (national sovereignty), and non-interference.

This information contains the secret of the dynamics of History.

Since Money had not been eradicated, as the means to surpass money did not exist, except in the last days of the monetary system, absolute Equality had never been achieved, not even in theory. Consequently, Money and inequality had always been humanity's lot (at least since time immemorial), and with them individualism, materialism, greed, exploitation, oppression,

### III In the light of Civism

poverty, the opulence of a minority, subjection, despotism, imperialism, etc. Exceptional capabilities had elevated men above ordinary animals, but rudimentary technology had established relationships among them contrary to the Principles of social order, which they instinctively knew, and created for a long time a context whose inevitable effects contradicted their sociable nature. Although powerless, men did not suffer in silence. History testifies to the continuous revolt of the oppressed against their oppressors, slaves against their masters, peasants against their lords, the poor against the rich, nations against tyrants, peoples against capitalists, the occupied against the occupiers, patriots against globalists. All these fights, at all times, have had as leitmotifs sometimes Equality, sometimes Freedom, sometimes Justice, sometimes Independence, sometimes Liberation, as many causes that, in the final analysis, relate to well-understood Equality and were as many cries against Monopoly and inequality. But the time was not yet for Equality. All these fights were either doomed from the start, as they aimed for a goal as high as vague, or successful but disappointing, as they were as just as insufficient. Equality either is or is not. There is no middle ground. Some situations are worse than others, but "better" is not "best," so if an improvement makes past injustices forgotten, it also makes present injustices apparent. Some victories brought closer to the goal that still seemed as distant and called for new battles.

Of all these fights, the only ones that could lead to a clear victory were wars of independence or liberation. The country is held or even occupied by a foreign power, the whole people are oppressed, national sovereignty is violated. The enemy is identified. It must be driven out. The task is not simple, but it is often crowned with success in the long run because a government cannot eternally be the master of another people than its own. Thus all empires — born from the thirst for

## BIG BANG 2

power and gold of a few — have collapsed in the long term (Parthian, Persian, Macedonian, Roman, Mongol, Arab, Ottoman, Spanish, Portuguese, Japanese, German, British, French, Russian, etc.). Purely military domination is the easiest to break because it is the most superficial, the most obvious, and the most legitimate to repel. The only almost irreversible dominations are settler colonizations, when the indigenous population is overwhelmed or even genocided by a foreign population. Even in this case, the new population eventually breaks with the mother country and forms a new country without it interesting the indigenous people erased from History.

Once freed from foreign yoke, a people found itself in the same situation as all peoples: facing itself, facing inequality and Money, facing the powerful and the rich, facing the contempt and betrayal of the "elites." Then tyranny no longer came from outside but from within. It was less odious, less cruel, but just as unacceptable and revolting. Then, unable to eradicate Money and inequality, attention turned to their effects and beneficiaries. All fights were legitimate even if the approaches were illusory, the means not always judicious, and the results never happy. Equality was at the end of the logic of each of them even if their conscious ambitions were more modest. Whether it was opposing exploitation, demanding better working conditions, asking for wage increases, price or tax reductions, better wealth distribution, ending certain privileges, more democracy, denouncing capitalism, the pursuit of profit, and the commodification of the world, preventing or repairing disasters, containing or ousting an oligarchy, it was always about fighting the inequality inherent in Money, whether these fights were carried out in the name of Equality, Freedom, the Nation, Social Justice, purchasing power, etc. Some large-scale movements were called "revolutions": they made an

### III In the light of Civism

impression, they overthrew political regimes, but none fundamentally altered the monetary and unequal nature of things. Worse! Their successes paved the way for the rich and Mony; they unwittingly cleared the path for them. With the fake tyrannies overthrown, only the principle of tyranny remained: Mony.

There were three types of regimes under Mony: against Mony, for Mony, for and against at the same time. All assumed the system was always monetary. Those against Mony sought to contain its effects with their own tyranny, adding to its own, which then seemed milder. Those for Mony submitted to all its laws, merciless to men, merciless to peoples, merciless to nature. Those both for and against Mony were never enough against to avoid ending up completely for. Mony was the natural king of the monetary system. Drive out the natural, it returns at a gallop. It is true that it had not always occupied the eminent position it held under capitalism. It had long clashed with traditional social structures and men's social instincts; it had even clashed with temporal powers that, although engendered by it, were too jealous of their power to concede everything to it. However, the rich often rivaled the powerful — and this since the highest antiquity — before cohabiting with them and eventually supplanting them by the force of things. This evolution was fatal. At a time when technology had made men interdependent, when everyone had a vital need to access the market, when money was at the center of their interactions, Mony was in every mind and ruled the world.

For centuries our fathers fought against Mony without knowing it and for Equality without always admitting it. They rose to the call of Justice — which is nothing but an emanation of Equality — and conquered one by one the famous "social gains." Words. Crumbs. Illusions. Mony took back some and

## BIG BANG 2

threatened to take back others. Inequality, far from being reduced, only grew. Revolt and resistance were on the agenda. The same causes produce the same effects. The same victories led to the same failures. Our fathers could not win against Mony; they had to make the best of a bad situation. But times changed. At the end of the 20th century, technology gave men means they had never had before to do what they now only needed to dare to think. They could again recite the same litany of demands — legitimate in a monetary system but insipid from the perspective of the Principles<sup>49</sup> or legitimate from the Principles' perspective but fanciful in a monetary system<sup>50</sup>; they could replay the film as if they didn't already know the end; they could make the same mistakes as their fathers, believing themselves smarter than them even though they no longer had their excuses... or they could finally learn from History, stop contorting themselves before Mony and march straight to the goal: Equality, the only true Equality, Civism style.

### **9. Deadly Contradictions of the Monetary System in the Industrial Era**

In the City, everything is in harmony because everything conforms to the Principles of social order. In the monetary

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49 The claims "legitimate in a monetary system but insipid from the perspective of Principles" were all fair monetary measures but within a discounted social logic. They generally aimed to redistribute money differently, to give more rights, via money, to those who were particularly deprived because of it (salary increases, bonuses, tax reductions, price freezes, etc.). They could also aim to alter the functioning of money (demurrage money, universal basic income, etc.). They were the preservation of the monetary system.

50 The claims "legitimate in terms of Principles but wishful thinking in a monetary system" were those that disregarded the monetary system and seemed guided only by Principles. They notably concerned political proposals like Democracy. Their supporters forgot that they made no sense in the context of inequality, under Mony, that if they had achieved their goals, which would have already been a miracle, their systems would have been flawed, illusory, and doomed to fail, that, one way or another, Mony and the wealthy would have regained control sooner or later. Therefore, they were another way to preserve the monetary system under the pretext of containing or circumventing it.

### III In the light of Civism

system, everything was absurd because everything was conditioned by Money and its logic, which is not that of men, sociable by nature. But there is worse! Money had imposed itself on men in a time when it was nonetheless necessary; it was still there at a time when it no longer had any reason to be. It had appeared in the artisanal era; it survived into the industrial era. What am I saying? "It survived"? It reigned! The conditions that saw its birth had disappeared, but, instead of disappearing with them, it had never been so powerful.

Subjugated by Money, men did not reflect on this; they did not see how functioning and reasoning like in a now bygone era was absurd and inevitably problematic; they did not see it because the transition had been gradual and because they were trapped by its logic. Besides, they ultimately had very little perspective. The shift from artisanal to industrial production had occurred in two centuries, or even less, which is negligible in human history. The change had therefore been relatively rapid; the inertia of prejudices had not yet been exhausted. At first glance, it was a bit like pulling a tablecloth quickly without moving anything on the table. However, it appears that the best analogy is that of the pebble thrown across the water, which skips several times but always ends up sinking. That day was not far off; they were living through the last rebounds.

Money had arisen from barter, the exchange of properties between individuals who were generally the producers; it was therefore born in a context of artisanal production. This mode of production lasted for millennia. The only evolution at the exchange level was the adoption of money to facilitate barter. Money was therefore itself intimately linked to this mode of production. Consequently, how could it be suitable for the industrial mode of production where no one produces anything

## BIG BANG 2

alone and does not own the fruit of their labor<sup>51</sup>, even if it maintained this fiction? And above all, why did the industrial mode of production condemn money, which corresponded more or less well to the artisanal mode of production?

Let's start by noting the link between the mode of production, the goods produced, the goods exchanged, and the mode of exchange. All these elements merge and form at least a chain. Changing the mode of production necessarily has repercussions; it must lead to a change in the exchange mode so that it suits the mode of production. This change had not occurred, for reasons we have seen above. We now focus on the reasons for the unsuitability of the monetary exchange mode to the industrial mode of production.

The first, most obvious, element of response lies in the difference between artisanal and industrial modes of production: productivity and the quantity of products. Artisanal production has low yields: all products are rare. On the contrary, industrial production has high yields: most products are abundant. Industrialization should therefore bring abundance to all. But it was precisely the unsuitability of the monetary system to the industrial mode of production that prevented men from reaping the benefits of undeniable progress.

The second element of response is found in the mechanisms of the monetary system that made this mode of exchange more or less suitable for low production but totally unsuitable for massive production. In other words: why was money suitable for low production and unsuitable for massive production? Civism argues that money, being based on the notion of value,

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51 When men produce in isolation, the result is a product they can regard as their own. But when they produce collectively within a company, no one is individually the producer of the resulting products; each is merely a link in the production chain that belongs to the company (owners, shareholders).

### III In the light of Civism

could not be equally distributed and even tended to concentrate<sup>52</sup>, so there were not only rich and poor but also that the rich were fewer and fewer but richer and richer, while the number of poor, always poorer, grew. Consequently, global Demand, the sum of purchasing powers, was relatively low, a few rich not compensating for the mass of poor. This was a constant linked to the nature and functioning of money: in a monetary system, global Demand is relatively low. When production itself was low, things balanced out more or less. But when production was massive, there were not enough customers to absorb it, making it useless to produce so much, leading to unemployment, which further lowered Demand. That is why money was fundamentally unsuitable for the industrial era! That was the contradiction behind the problems capitalism sought to overcome by any means rather than questioning the monetary system itself!

In the City, Citizens are free to access the market. Demand is theoretically unlimited. There is no problem absorbing production. Assuming real Demand drops, the City has various levers to reduce production without infringing on Citizens' Rights<sup>53</sup>. In the monetary system, businesses were theoretically on their own: they had to make money, therefore sell their products, or disappear. Technology had allowed them to develop their production and sell more, but it also condemned them to produce a lot and at low costs, thus to sell always more to make up for losses. The advantages a more modern business could gain over others were canceled when all imitated it and modernized. As a result, businesses flooded the market with

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52 See pp. 103-104.

53 For example, it can lower the Effective Participation Time (see p. 42) to encourage retirements without loss of rights for those concerned. It can decide on a general revision to lower the Conventions of companies so that they reduce their efforts. It can also target specific sectors. It can respond to the problem without ever infringing on the Rights of its Citizens, making the proposed solutions acceptable, especially since they are necessary.

## BIG BANG 2

products their country could no longer absorb. Paradoxically, progress broke all balances and threatened to break the machine unless solutions were found. More precisely, the monetary system was no longer suited to progress and threatened to block everything unless expedients were imagined.

Consider a given country, with a certain population. Suddenly, productive capacity is multiplied by ten. But the population's purchasing power does not follow and can never follow. Businesses can produce but do not find enough customers internally, at least in the current state of things. How to fix it?

Since there weren't enough customers inside, the first reflex of businesses was to look outside. The first solution was to export. But when all businesses in the country did the same, when all businesses in all industrialized countries resorted to this solution, the problem reappeared. This solution implemented by businesses that neither wanted nor could individually question the monetary system was just an expedient, a headlong rush.

In the same vein, a developed country that did not have enough internal customers could think of seizing weaker foreign countries' markets. This is what most European countries did at the end of the 19th century, after the industrial boom. Such was the true motive for "colonization."<sup>54</sup> Instead of solving the dilemma caused by Mony, they resorted to an immoral process and confirmed through this experience that crime never pays in the long run. Colonies, like the Danaids' barrel, ruined the colonizers who had to give everything to countries starting

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<sup>54</sup> In France, Jules Ferry, the advocate of colonization, highlighted civilizational motives for the gullible but also revealed the true driving force behind this endeavor: "The colonial question is primarily the question of markets. Colonial policy is the daughter of industrial policy. Europe can be considered as a commercial house whose turnover is declining because European consumption is saturated. We must bring forth new layers of consumers." (July 28, 1885)

### III In the light of Civism

from scratch. They were only a good deal for specific state-financed businesses, thus taxpayers, further burdening internal Demand. Poor calculation!

Seeking customers, businesses could also consider their own employees and pay them decently so they could become customers. This was Henry Ford's idea. But once this idea became widespread and the poor moved up a notch, monetary mechanisms (especially inflation) relativized their purchasing power increase and compressed Demand again (everything being now produced industrially). The order of things reestablished. The problem remained.

The era of mass production also heralded consumer credit. But why did the system allow people to have money they hadn't yet earned and thus make them the consumers they couldn't otherwise be if not because, by the normal monetary game rules, Demand was too weak at time T to sell production? This solved the problem one day but created others for the next. Because this borrowed money, people had to repay it... with interest. Not only were they not long the customers they could have been for a moment, but debts could plunge them into a vicious cycle and ruin their lives. Besides, a system based on indebtedness had to go bankrupt sooner or later.

Before seeing other tricks to rig the game to keep it going as long as possible instead of changing it, let's look at immigration and outsourcing.

Businesses needed to sell, and since customers were lacking, they had to lower their prices. To do this, they could either be less greedy and accept to reduce their margins or lower their production costs. But in the monetary system, a business was above all a "money-making machine" for the boss and shareholders. No question, then, of touching their dividends.

## BIG BANG 2

As for wages, the trend was upward, however modest. Production costs could therefore only fall by cutting certain expenses (safety, materials, etc.), producing more with the same tool, reducing staff while maintaining production levels (increasing cadences, improving techniques, etc.), not declaring certain employees (no charges), finally employing less demanding immigrants or simply outsourcing production. Establishing factories in cheap labor countries, sometimes after closing factories here, obviously did not aim to give work to poor foreigners. The sole and unique goal was to produce cheaper elsewhere while continuing to sell here. In the monetary system, it was logical and legitimate for a business to use this method. But when all businesses did so, jobs were destroyed, and know-how was lost. While Demand was already insufficient, the unemployed could only make it collapse, so businesses, consulting their financial interest, were even more inclined to use this method that ruined the country. The same reasons pushed businesses that couldn't outsource employment to use immigrant labor. This suited them short term but not the locals who lost or couldn't find jobs except poorly paid ones. This could help a business temporarily in the face of low global Demand but could only lower global Demand when all businesses did so.<sup>55</sup> It was fatal that what one business did, because its financial interest commanded it, many others did too, whatever the global consequences and even if it proved long-term that they had acted against their interests. Thus, immigration wanted due to low global Demand quickly became a massive phenomenon that further lowered global Demand, leading businesses to demand more immigrants. The economic disaster was inevitable. But this disaster was nothing

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55 Already paid less than the natives, it was also well-known that immigrants sent part of their income (wages, social benefits) to their families remaining in their country of origin, a legitimate gesture but one that further undermined the Demand in their host country.

### III In the light of Civism

compared to the human disaster. These millions of men moved, uprooted, imported to compete with locals tended to overwhelm them, change the country's population, and destroy the country itself. Yet locals had not been consulted; they had not consented to their collective suicide. This invasion was imposed on them first by big business, in the name of Money and with the State's blessing, then by capitalo-leftists, in the name of human rights, anti-racism, borderlessness, globalism, individualism, in other words, Money again! The fact is that locals' much more tangible rights were trampled, their existence neglected or denied, and an explosive situation created. This new headlong rush was bound to end in the worst drama.

In the monetary system, Demand was a question not of need and desire for a good or service, but above all purchasing power, which passed through money. It was therefore tempting for the monetary authority (State, central bank, etc.) to create money when it needed it personally or to support the economy when global Demand was obviously too low, the idea being that increasing the money supply would increase Demand. But metallic money couldn't be created at will, nor could paper money backed by metal or some other real good (in this case, it was possible to a certain extent, at the price of devaluation). For the monetary authority to be able to increase the money supply at will, money had to be backed by nothing and no one could contest this decision. The monetary fiction then rested only on the authority's force. All industrialized countries gradually adopted this conception. They could thus resort to unlimited money printing. But the material aspect of this operation was still too constraining, and they considered eliminating cash, meaning moving to exclusively virtual money. Once again, the cause of this evolution was that, in a monetary system, global Demand is always low due to money's

## BIG BANG 2

mechanisms, and in the industrial era, it was even too low, whatever the money supply. Although this evolution consisted of gestures as vital as sterile, it was as inevitable as irreversible. Thus, believing a return to the gold standard was possible and necessary was fanciful: it was submitting to Mony while denouncing the monetary system's fatal drifts to have a clear conscience, without understanding the deadly contradiction capitalism sought to overcome by any means, and without having a solution.

Finally, the height of absurdity: since, according to ordinary monetary system rules, there were too many poor and thus not enough consumers, the only option left was to pay people so they could consume. The money that theoretically had to be obtained through work would now be given by the State for nothing, just to prevent capitalism from collapsing, as if, under these conditions, the system would not definitively turn upside down. Various modalities were proposed under different names: existence income, basic income, or universal income. All these measures were presented as highly social, while they were essentially capitalist. They misused the Principles to save Mony. What am I saying? They ensured its triumph. For incomes paid by the State, especially in virtual money, put rights and lives in the State's hands. In a monetary system, the State was always the instrument of the ultra-rich and banks, who were themselves the first servants of Mony... Mony that had its own logic and whose goal was to subject everything to its logic and tyranny relentlessly.<sup>56</sup>

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56 The idea of a universal income was not new. It was first proposed by Thomas Paine in 1797, without gaining traction. In the 1930s, Jacques Duboin conceived the theory of distributive economy, according to which the State would issue monthly credits equal in quantity to the total value of production and distribute them among all citizens, without any condition of participation. These credits would not circulate but would simply be deducted from the buyers' accounts. By modifying the functioning of money to the point of removing its *raison d'être* while retaining it, this theory, which remained monetary, claimed to be radically anti-capitalist while actually being the salvation of capitalism. However, it also

The failure of each headlong rush led to a new equally disastrous attempt. Anything rather than question the monetary system and displease Mony! Destroy everything, sacrifice everything, accept everything rather than admit the system was flawed at its core. At this rate, soon there would be nothing left to save. Everything would be engulfed, crushed, ravaged in the name of Mony. Then it would reach the height of its power. But it would rule over ruins... What was the point? It was undoubtedly destined to rule, but men were not made to be its slaves. Moreover, reduced to this condition increasingly flagrantly, they were bound to question its cause and abhor their master; they would discover that this master did not exist (physically), had never existed, that if they had once thought they had it in their hands, it was no more and had never been more than a belief in their minds. Civism taught them that, while it was fatal that it was so, it was now possible and necessary that it be otherwise.

## **10. Citizenship vs. Universal Income**

In the City, Citizenship grants all Citizens the Right to freely access the market, a Right they exercise via the Civic Card or any other IT means. Some might see resemblances between this Right guaranteed by the City and the ideas of universal, basic, or guaranteed existence income by the State. While there are some, there are also fundamental differences between them.

Citizens have the Right to freely access the market because individuals who have also participated in the City's life and collectively contributed to generating its potential benefits

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did not gain traction in its time. Finally, in the 2010s, the idea of a basic or universal income allocated by the State was revived in so-called "left-wing" circles. I then critiqued it and predicted that capitalists would soon adopt it. In 2017, the socialist candidate in the presidential election included it in his program. In 2021, after having destroyed economies in the name of the coronavirus, the capitalo-globalists presented it as a social necessity.

## BIG BANG 2

have an equal Right to enjoy them as they see fit. Moreover, a Right to freely access the market is the condition for Citizens to be truly equal in Rights and for Equality to be, in accordance with the Principles of social order. In short, the City merely applies the Principles and recognizes and guarantees its Citizens' Rights derived from them. It would be absurd to consider this as tyranny, even potentially, as if a system that maintained inequality and violated Citizens' Rights would be less tyrannical! Citizenship and the Rights that come with it must be recognized and guaranteed by the City for Citizens to enjoy them! Otherwise, there are no Citizens, no Society, no Rights. Besides, the City is not the State. There is a State. But "the City" is a much broader notion: it is the whole of Citizens or, in this case, the whole of representative bodies and administrations composed of (national) Citizens drawn by lot who materialize the moral person that is the City. Finally, if access to certain products can be limited by law, equal for all, it is impossible to curtail a Citizen's Rights in particular, and rare to revoke Citizenship, except in extreme cases. The Right to access the market, through which most Rights pass, is not a lever in the authorities' hands; it is not permissible to infringe upon it for trivial reasons.

The ideas of universal, basic, or existence income, whatever the variants between the different formulas, also presented themselves as social advances while they misunderstood the Principles and were monetary, thus inherently antisocial. They were in line with all the crimes capitalism committed while donning pseudo-noble ideals — such as human rights — to impose on the naive. For a start, it was not about conforming to the Principles of social order, but trying to overcome the contradiction of the monetary system in the industrial era, namely that Demand (global purchasing power) was too low compared to Supply, in other words, there were structurally not

### III In the light of Civism

enough customers. Simple knowledge of this contradiction allowed predicting that, sooner or later, capitalism, after exhausting all other options, would end up giving money to people so they could support Demand and keep the machine running. People would thus be paid not as workers but as consumers. No philanthropy or justice in all this! It was less about meeting people's needs than those of a desperate system.

No argument in favor of a universal income was truly social since any income idea endorsed the monetary system and implied that rights would be embodied and conferred by money, not by Citizenship itself, that having money mattered more than being a Citizen, even if being a "citizen" could be the condition for having it — when "citizenship" was a vague concept, if not meaningless. Any idea of universal income adhered more to monetary logic than social logic and revealed a total misunderstanding of what Citizens' Rights and Duties, Citizenship, and a real Society are. Besides, it goes without saying that such an income, whatever its amount, would never equal the Right to freely access the market, always falling far short, even ridiculous in comparison. For these ideas, proposed by unaware capitalists, would be implemented by conscious capitalists, great system profiteers, who despised the people and did not want the poor to become rich, let alone their equals, therefore their rivals. An income to survive, agreed! But no more! No excess for the riffraff! The monetary system was unequal and instilled in the rich, the happy winners of inequality, an excessive pride. Even if the idea of paying consumers to save a system lacking customers was good in theory, provided it assured them a high income, the privileged had to sabotage it to preserve their privileges<sup>57</sup>. That's why the

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57 Similarly, the Nobility and the Clergy refused to contribute financially when the various ministers of Louis XVI asked them to do so to save the kingdom from bankruptcy. This refusal forced the king to convene the Estates-General, the only body authorized to create new taxes, a meeting that triggered the Revolution

## BIG BANG 2

headlong rush of last resort was doomed to fail like all the others: in disaster.

Any income was limited and paltry compared to the Right to freely access the market. Some formulas, however, proposed an equal income for all. But it was never more than a basic income, which everyone was free to supplement by their means, unless the monetary system would stagnate. Besides, this income varied solely due to expenses, deductions, fines, etc. Thus, when these incomes were "equal" at the start, allowing their promoters to invoke Equality and boast their social fiber, the system was no less unequal than usual in the end, money oblige! Unless the very functioning of the latter was modified, distributive<sup>58</sup> economy style, and thus its creation mode... a genius idea that just had the disadvantage of keeping a parameter (money) by habit while undermining its reason for being<sup>59</sup> and viability, somewhat like claiming to

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which proved fatal to them. It is important to know when to shed ballast at the right moment.

58 See note 56.

59 Money circulated because it served to facilitate barter. It was a unit of value because, through the equivalence of objects, barter gave rise to the notion of market value. In other words, units of value only made sense if they circulated as in barter, passing from hand to hand. However, this circulation inevitably led to unequal distribution. Therefore, maintaining money while seeking to establish monetary equality involved modifying the functioning of money itself so that it no longer circulated, becoming merely credits allocated and created at will by the State. But, upon closer reflection, prices would have no reason to exist in such a system and would be purely arbitrary. Hence, why retain money? It made no technical sense. Such an idea could only be explained by habit (monetary prejudices) and the unconscious need to resort to the notion of market value (Money), to put a price on everything and thus have units of value to access it. Moreover, modifying the functioning of money in this way would necessarily aim to generate a global Demand equal to or greater than the Supply, so that all production would be absorbed, unlike in a normal monetary system. In other words, the beneficiaries would not have a weak purchasing power, but a purchasing power such that they would have more money than objects to spend it on. In essence, they could consume freely or as much as possible, as if they had no money. But then, if money was no longer to be an obstacle, why retain it, with its myriad inconveniences, instead of removing it from the equation and simply recognizing the right of the beneficiaries to freely access the market? How could one be so close to the City and yet so far away? The same explanation as before applies.

### III In the light of Civism

preserve a beautiful building by removing the beams supporting it.

But these false good ideas, which nonetheless made sense, could be adopted for less noble purposes. Who could implement them? As always, the powerful, that is, the rich, the servants of Mony. Why could they want to implement vast measures that supposedly interested only the poor for whom they had only contempt? Because they eventually understood that they did not threaten their interests, on the contrary, they preserved the system from which they were the big winners, gave them even more power, and they needed this power to keep a tight grip on poor people who could one day revolt. What was it about? Nothing less than placing people's rights and lives in the government's hands, hence the plutocratic oligarchy. Under the pretext of ensuring everyone a decent income, a caste secured its absolute power over the masses. Who could protest against the policies of those — already untouchable — who could at any moment reduce their incomes or even cut off their sustenance? The system would distribute bones, and no one would dare move a muscle.

These universal income ideas were also highlighted when it was about abolishing cash. True, cash allowed illegal trafficking, but it also allowed some freedom against a greedy and tyrannical State. What the traffickers rightly lost, the State would surely compensate otherwise to maintain "social peace." The only losers, as always, would be ordinary "citizens." And if we add to all this that money would now be artificially created by those who decided who to give it to...

Let's picture this: Mony's servants would create the money, a money that entirely depended on them, could be tracked, allowed no deviation, even legitimate, which they would distribute or withdraw at will, in short, a money that allowed

## BIG BANG 2

them to know everything, control everything, and keep everyone within the bounds they set. Paradise for billionaires, Hell for everyone else.

The force of things pushed capitalism towards this ultimate solution. It thought it very subtle to adopt what had been proposed by the naive. It pulled out all the stops. This time, everything would be locked. History would be over. Again! But it underestimated the anachronism of money in the industrial era, the absurdity it had always been, and the fact that men were more than the herd of cattle it thought. Capitalists saw no further than Money. Even those who had nothing to gain from it went along because they couldn't conceive a world without it, even when everything was manifestly collapsing because of it. The lack of escape routes was nonetheless largely responsible for this psychological state.

The implementation of these various incomes inevitably turned into a fiasco. They did not keep their promises, fulfill their economic objective, or prevent revolt. The system could drag on a while longer, but a new element appeared: the spread of Civism. The missing idea. The unthinkable idea. The idea that credit cards, the disappearance of cash, universal incomes, the combination of all this better prepared people for than all the books. The idea that, in the logic of things, was the next step. The idea that existed since 1997 and didn't advance spread like wildfire and triggered the explosion.

Civism could have been implemented since the early 21st century; technology was already sufficient for it. It could have avoided, better than empty anti-capitalist speeches, the capitalist extreme last stand. But if it couldn't avoid the worst, it drew the best from it. Capitalism developed the technology (and structures) it needed and then diverted to its own ends.

### III In the light of Civism

Even a universal income, combining rights — in virtual money form — with a status, prefiguring Rights conferred by Citizenship, was more an advantage than a handicap, so while the idea deserved to be fought (in vain when capitalism was determined to impose it), it was not without revolutionary interest. The experience validated the proverbs "Sawing the branch you're sitting on" and "Every cloud has a silver lining."

So, the initial question remains: how are Rights guaranteed by the City different from a universal income? First, these Rights are far more extensive than a miserable allowance; they establish Liberty and Equality among Citizens; they are only recognized for Citizens, individuals who have fulfilled their Duties towards the City, and not guaranteed without reason, without logic to the universe; they are recognized as Rights — unlike money which was still nothing else — as the prerogative of Citizenship, and are not exposed to the abuses, predations of a powerful minority. Moreover, there is no oligarchy, typical of inequality: the City is a real democracy, a system where laws are genuinely the people's work. Citizens are the City, whereas under capitalism, there were 1% masters, 99% slaves. So yes, perhaps one can find similarities between a meal in a cell and a buffet. But there are also great differences, and though nothing is perfect, it would be madness to consciously prefer the former to the latter.

#### **11. On the Confusion Between Citizenship and Nationality**

In the City, Nationality is an optional status that adds to Citizenship and grants political rights to those who have voluntarily fulfilled the duties it entails. There are thus plain Citizens and national Citizens (Citizens of France and French Citizens). Both groups are equal in Rights as Citizens since the rights attached to Nationality are not considered, except for

## BIG BANG 2

national Citizens who are equal both as Citizens and as nationals that plain Citizens either do not wish to be or have done nothing to become.

We have already discussed this and much more in a previous chapter.<sup>60</sup> However, the topic of money was then avoided, making it impossible to explain why, in the monetary system, the notions of Citizenship and Nationality were confused to the point that distinguishing them seemed absurd. By distinguishing them, Civism allowed both to realize that they were confused and to understand why this confusion was inevitable in the monetary system, and thus why this confusion was inherent in Money.

Before proceeding further, let us recognize that the notions of Citizenship and Nationality were confused. In no country did the status of "citizen" distinct from that of "national" exist. Citizens were nationals. Non-nationals were not citizens; they were foreigners, immigrants. Nationality was acquired by birth (right of blood or right of soil), by presence for a certain time, by marriage, or by some other reason, none of which attested to personal loyalty to the nation. Few countries required it to involve specific obligations, particularly military ones. Everywhere it essentially granted political rights that could only be enjoyed from a certain age. (So what was the point of being endowed with them before?)

In fact, "citizenship" systematically referred to "nationality" for the simple reason that without it, it meant nothing by itself. This association or confusion of terms thus established a sort of average: it gave citizenship some of the meaning taken away from nationality, but by giving a false meaning to the former or a meaning it did not have, it prevented the latter from being fully meaningful. This did not strengthen the concept: it

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<sup>60</sup> See Citizenship & Nationality, p. 60.

### III In the light of Civism

destroyed both notions. Worse! It masked a void that no one thought to fill. Of course, this conceptual mush had negative effects that could be felt but not resolved, lacking the ability to trace back to their cause. Thus, reform projects on how nationality was acquired hit a wall and either fell through or only made marginal changes. Total coherence was impossible because another logic was at work: that of Money.

In the City, Citizenship is acquired by the Duty to participate in the life of the City and confers the Rights of the Citizen, including the right to freely access the market. In the monetary system, the right to access the market was embodied by money, which each individual had to earn as they could. This right, and all those that depended on it, was not necessarily acquired through working, and work itself was, of all lucrative activities, the least paying, when many activities that, in the City, were a matter of participation, did not pay at all. The monetary system knew neither the Duties nor the Rights of the Citizen; it imposed no more than it guaranteed the others. Rights existed but did not depend on Citizenship. What mattered was having money, not being a Citizen. Citizenship, as understood by Civism, did not exist, and the term "citizen" had no meaning. But since this term nevertheless existed, vaguely designating someone belonging to a community, without specifying the conditions, the notion of "citizenship," as insipid as it was, also existed and had to be attached to another to make it more substantial, in this case to "nationality," which already conferred political rights. But the ease with which citizenship-nationality was acquired and the little assurance it offered to the "city" in terms of loyalty did not allow for extensive political rights to be attached to it. Common sense limited the damage. By doing so, it produced new ones. Because if true political power did not belong to "citizens" in general, to whom did it belong? Inevitably to a handful of individuals. Moreover,

## BIG BANG 2

political rights were necessarily ridiculous and illusory in a monetary system since this system was inherently unequal, thus oligarchic or even plutocratic, in no way democratic. Without democracy, official political rights were useless for most "citizens" and could be reduced to nothing. They only have meaning—and are then as extensive as possible—in the Equality that makes true Citizens, real Cities, and truly sovereign Peoples.

The questions of status mattered little in a system that, in any case, flouted rights. In the City, it is the opposite. Rights are guaranteed but not free. Moreover, they are not all of the same nature and are not deserved in the same way. What needs to be done to obtain some does not justify enjoying the others. Economic and social rights, essential for daily life, correspond to Citizenship; they are deserved by participating in the economic and social life of the City. Political rights correspond to Nationality; they place the City's destiny in the hands of those who enjoy them and are deserved by accepting to make sacrifices for it. Citizenship is not Nationality. It is essential not to confuse the two to recognize political rights only to Citizens who are worthy of them without depriving of any status or treating as foreigners those who at least deserve Citizenship. Confusing the two exposes one to granting political rights to individuals who should only be Citizens or denying them even Citizenship to prevent this abuse. The lack of nuance thus condemns one to always be in excess, demagoguery, and injustice. However, the monetary system precisely prevented being nuanced in this matter.

### **12. On Democracy**

In the City, Citizens are truly equal in Rights, and Civism has provided institutions that have made the People the real sovereign, that have given national Citizens as a body the final

### III In the light of Civism

say in everything and the power to contest everything, so that nothing can be done in their name against their will. The City could have adopted other institutions, but, in that case, it would have adopted others that would have had the same effect. Because, in the same way, it was logical and inevitable that the rich have or end up having power in a monetary system, it is inevitable and logical that the People have or end up having power in an egalitarian system. When the force of things determines a goal, all combinations lead to it, even those that seek to oppose it. The thing was true for the oligarchy inherent in inequality, in money, and ultimately in Money; it is also valid for Democracy, which assumes Equality, thus a system both non-monetary and patriotic<sup>61</sup>.

Civism finally allowed understanding that Equality implies the Right, for all Citizens, to freely access the market, because the enjoyment of such a Right is the condition for Citizens to be truly equal in all Rights that pass through it and are also the prerogative of Citizenship. It is this Right to freely access the market that money prohibited from recognizing and guaranteeing, imposing instead a limited and unequal right, thus imposing inequality in rights among so-called "citizens." Unlike the City, the monetary system was unequal: some had more rights than others, more power, and thus formed a caste that held power and consolidated it through institutions. It was not the institutions that gave power to this caste; it was financial power that gave it temporal power and thus the ability to adopt institutions that suited it. The peoples who demanded Democracy without questioning money, because they did not

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61 A patriotic system is nothing other than a City, that is, a group of individuals aware of forming a whole distinct from the rest of Humanity, bound to each other by Duties and equal in Rights as Citizens. Patriotism thus opposes abstract universalism, which prevents the formation of societies rooted in reality, denies those that exist, rejects the notion of Duty, invents rights, and advocates a bland Equality. This universalism tends toward globalism and is merely a consequence of the individualism inherent to Money.

## BIG BANG 2

understand that it was much more than an instrument and that the monetary system was by nature oligarchic, also understood nothing about Equality and were defeated in advance by Mony. Moreover, they did not see that the monetary system reduced the Citizens they thought they were to individuals who were also unequal in rights. How could there have been Democracy without Citizens, thus without Society?

The aspiration to Democracy was nonetheless legitimate. It is profound, visceral; it is linked to the sociable nature of humans. Mony could well confuse their minds; it could not annihilate their instinct. Democracy is inscribed in the Social Contract; it follows from the political association act<sup>62</sup>. Let us remember that Societies are born (or exist) to ensure as much as possible the security of their members; that these members freely pool their forces to enjoy the collective protection and derive the same benefits as all others; that security would be compromised without the freedom to join this union and without equality among Citizens since both cases imply a form of tyranny, thus a danger. Every Citizen knows in advance what they can expect from their Society because every Society fundamentally owes its Citizens the same thing. Being part of a Society means having personally ratified the Social Contract (even if tacit) and each of its clauses. Other laws, adopted as needed, must likewise be validated by Citizens, at least by the majority of them; they cannot, in any case, alter the Social Contract under penalty of dissolving the Society. No one can introduce any novelty without the Citizens as a body consenting. No law can be maintained if the Citizens as a body disapprove of it. Thus, the Citizens as a body are the sovereign People: the laws are their direct or indirect<sup>63</sup> work; nothing

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62 The political association is the act of uniting to survive and thus forming, with one's associates, a City or Polis.

63 Laws are made indirectly by the People when they are expressly approved by them, even though they were drafted by a handful of Citizens. This is entirely

### III In the light of Civism

concerning the Society is legitimate that has not been accepted by them. The only political regime worthy of a Society and in line with the Principles of social order is Democracy.

This is the theory. But why would an egalitarian system, a system in which all Citizens have the Right to freely access the market, be democratic by necessity? Why would equal purchasing power give all Citizens the same political weight? Why could political power, the power to make decisions on behalf of the City, not be monopolized by a small group of Citizens?

The first reason is that an egalitarian system is necessarily based on the Principles of social order, inculcates them in everyone, and each person knows and defends these Principles. We have just seen that they go hand in hand with Democracy. The second reason is that Citizens, feeling equal because they are genuinely equal, cannot accept being excluded from decisions that concern them all, and no one has the means to place themselves above them. The third reason, related to the previous one, is that any regime other than Democracy presupposes the existence of an oligarchy, that is, a small minority whose particular interests are independent of the general interest and contrary to it and who have the means to bribe some to contain others. In Equality, all Citizens, regardless of their functions, hold their Rights from the City (Rights as extensive as the nature of things allows); no one has more than others, and no one can offer anything better to Citizens, so anyone who would pretend to enslave the City would find no Citizen to serve them.

It was entirely different in the monetary system where everyone needed money, some had more than others, those

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different from delegating Citizens to make laws on behalf of the People without consulting them.

## BIG BANG 2

lacking were, by nature, dependent on those who paid them, and those who sold their work gave power to those who bought it. Thus the rich usually reigned over those who sold their work, against whom they could resort, if necessary, to those who sold their souls. But we will not return to why Democracy, in the true sense of the term, was a figment in a monetary system. What interests us now is what sincere democrats<sup>64</sup> meant by "democracy" and what they expected from it.

True democrats are uncompromising supporters of the sovereignty of the People. They make the will of the People the source of all power and the foundation of all legitimacy. Except for demagogues who conceive only of "direct democracy," that is, a system in which all decisions are made and taken in a general assembly (and unanimously, for the most disconnected from reality), reasonable democrats recognize that intermediary actors can intervene in the decision-making process, provided that the final decisions belong effectively to the People. Thus, they admit that there may be elected representatives, provided that elections are by universal suffrage, that elected representatives are revocable, accountable, that their proposals are validated by the People to have the force of law, or that the People have constitutional means to overturn them afterward. They imagine a political system in which voters would be continuously solicited to give their opinions and express the will of the sovereign People; they also consider that voters could themselves provoke referendums on any subject.

On paper, this indeed resembles Democracy. But democrats of this ilk, found in the monetary system, did not realize that making Democracy their primary demand, seeing it as the

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64 Sincere democrats defend the principle of the sovereignty of the People, as opposed to the impostors of democracy, that is, the supporters of an oligarchic regime that only bears the name of democracy.

### III In the light of Civism

solution to everything, was not demanding Equality as a prerequisite, was not seeing the problem in Mony, was ignoring what both are, was endorsing, by omission, the monetary system, its inequalities, and its aberrations that made Democracy impossible or illusory. But if they did not understand that Equality is the condition for Democracy, that Citizens are only equal if all have the Right to freely access the market, that well-understood Equality and true Democracy imply leaving the monetary system; if, instead of considering leaving it, they did not see the inconvenience and absurdity of staying in it, if they themselves became defenders of Mony against proponents of well-understood Equality, what could they expect from Democracy? They undoubtedly hoped that representatives from or supported by the People would be less greedy, less corrupt, more attentive to their needs than oligarchs; that laws adopted by them would be fairer, more humane; that misery and poverty would be eradicated by sheer willpower; that Man would finally be at the center of considerations (instead of Mony). But, having retained the system that generated the rich and the poor, believing that wealth and poverty were a fate, they did not seek to establish the Equality that was "monetarily" impossible; they merely envisaged multiplying monetary measures and financial juggling (minimum wage and income, salary increases, maximum wage, price control, progressive tax, wealth tax, creation and abolition of taxes, bonuses, aid, insurance, coverage of this and regulation of that, etc.) to soften exploitation and oppression and reduce disparities in wealth, that is, monetary inequalities. They were indeed pursuing a social and egalitarian logic without realizing what a Society and Equality truly are. Mony was not the problem for them, but they strove to contain its effects. They were ready to intervene on all fronts and endlessly, like Sisyphus pushing his rock. And

## BIG BANG 2

all this assuming they managed to take control, which the rich were obviously not going to leave them or would eventually reclaim!

Their failure was all the more inevitable as Equality is only one of several prerequisites for Democracy (though all are linked to Equality), and oligarchy is only one of Money's consequences among others. Not demanding Equality to avoid denouncing Money (a concept proper to Civism) or, at least, questioning the monetary system, they could not also admit that Money and the monetary system destroyed all other conditions for Democracy. We have seen that there were no true Citizens under money and inequality<sup>65</sup>, and that Citizenship itself meant nothing<sup>66</sup>. As a result, there was no true Society either. Worse! The notions of citizenship and nationality were confused, unable to be dissociated. Political rights, attached to nationality, were thus granted to anyone, so there was not even a solid political body to found a true Democracy. And, to top it all, capitalism strongly favored immigration<sup>67</sup> as if to dissolve the People themselves. The "democrats" saw none of this or pretended not to. They engaged in a card game without having a single card in hand. They claimed to build without bricks and tools. They persisted in putting the cart before the horse. Democracy is the icing on the cake: they fixated on an icing suspended in mid-air.

In Equality, Democracy is a given and serves to legitimately address everything beyond the rights of the Citizen; in the monetary system, it did not exist because it could not exist; it was an end in itself precisely because it did not exist; it was the *Arlesienne* that should, one day, ensure most individuals rights superior to the ordinary but far below those of the Citizen, and

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65 See pp. 9 and 99-100.

66 See p. 134.

67 See pp. 205 to 208.

### III In the light of Civism

incidentally lead to a vague Equality by gradually reducing monetary inequalities.

#### **13. On False Social**

In the City, Citizens have the Right to freely access the market because they must be equal in Rights, because a Right to freely access the market is the condition for them to be equal in all the Rights represented by it. By recognizing and guaranteeing this Right, the City provides them with all the protection it can offer and the possibility to protect themselves; it allows them to live as freely and as respected as possible. They have everything they need, everything Humanity had never dared to dream of before.

Nothing of the sort in the monetary system. The right to access the market passed through money; it was acquired, in theory, by working, but it was unequal from one individual to another, it diminished as it was exercised, and above all, it was limited and generally weak. Hence the aberrant and dramatic situations that capitalists did not care about but that outraged every sensitive soul and sparked the famous "social conflicts" which, in case of victory of the workers, resulted in the equally famous "social gains." But everyone accepted the monetary paradigm, no one saw it as the problem. Worse! Those who deplored its effects thought they could find the remedy within it; they thought like the system. Tired of being fleeced, they wanted to scrape. That was their entire ambition. Their causes were as just as their vision was short-sighted.

In the City, Citizens have such purchasing power that global Demand exceeds Supply, even when the latter is at its maximum, that is, when full employment is reached. In fact, the City knows full employment permanently. All Citizens have work. For those who participate in the City's life by

## BIG BANG 2

working, work is a duty, their Duty. But in the monetary system, individual purchasing powers were generally low, and in the age of industry, global Demand was lower than Supply, so that the latter had to decrease, which meant the ruin of some businesses and unemployment, which further reduced global Demand, with the same consequences. In other words, unemployment was linked to the monetary nature of the system. But instead of considering leaving this system, and before daring to demand financial aid for the unemployed, the proletarians claimed the right to work as a "right." The reasoning was understandable<sup>68</sup> but it still led to a false, absurd, counterproductive, and perfectly useless idea. Even if the system did not allow everyone to have a job, working is inherently an obligation and therefore a duty; work is rewarded with rights, it is not a right itself. Moreover, this inversion of things, to adapt to the monetary system, made one lose sight of the social logic and ideologically disarmed more than it strengthened. Finally, what was the point of making work a right if, in any case, the system had none to offer? Not only did it change nothing, but it also contributed to ensuring that nothing changed.

In the City, the worker's wage is Citizenship, that is, the Rights of the Citizen, including the right to freely access the market. The company in which they work and which needs to retain its employees (full employment obliges!) caters to them since it costs nothing and can only put them in good spirits. Moreover, all the employees of a company are united vis-à-vis the City and interested in resolving internal problems together and as quickly as possible. In the monetary system, champions of "social" struggles demanded derisory wage increases, better

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68 Reasoning: work provided rights through salary. A salary was vital. Since everyone has the right to live, and therefore to have money, and therefore to work, work, which ensured existence, was thus a right.

### III In the light of Civism

working conditions (money for this or that position), recognition (bonuses or increases), the right to strike and form unions to wrest a bit of money, as mentioned. But the crumbs obtained were never satisfying, and the fight soon resumed, with the same spirit and the same results. All this energy wasted for nothing! Once again, these demands were legitimate within the monetary system; they were no less insignificant compared to the true Rights of the Citizen and well-understood Equality. They were so much more favorable to capitalism than to workers; they ignored what a true Society is that it was an irony to call them "social," especially after knowing Civism!

And it was so in everything. In the City, Citizens have a credit of unemployment time they can use whenever they want, and in the meantime, it ensures them the enjoyment of the Rights of the Citizen. Unemployment does not reduce their purchasing power. In the monetary system that itself generated unemployment, aid for the unemployed was also set up, less out of humanity than to prevent hunger riots; but it was lower than wages, even when these were already barely enough to live on. The same remark can be made about pensions. Fighting for increased benefits mainly endorsed and maintained the monetary system that created misery.

In the City, a sick Citizen consults their doctor, picks up the prescribed medicines from the pharmacy, or goes to the hospital without any worries. They have the right and nothing to lose. It is the function of medical personnel to take care of them; this is how these people fulfill their Duty to the City and deserve, in turn, the Rights of the Citizen. In the monetary system, doctors had to be paid, and for a long time, the poor could not get treatment. A "great conquest" was the care or reimbursement of patients' expenses by the State. But often the State did not cover all problems or costs, so the poor were

## BIG BANG 2

always less well treated than they could have been. The "social security," funded by taxes, was not enough. Mutuals, funded by their members who alone benefited from their help, complemented the system (when they were not the only system). But not everyone could afford one. In a monetary system, everything was paid for, regardless of the fact that some had little money, even if they worked, and were thus deprived of what they should have had a right to or enjoyed it only at great sacrifice. Here it is about health, but the same problem arose with various compulsory insurances (notably housing and car) which, under the pretext of reimbursing expenses in case of accident, strangled even more those who were already on the edge. Besides, insurances always tried to pay as little as possible and looked for loopholes not to pay at all, so being insured guaranteed nothing. All these precautions, all these money transfers, all these hassles for what? In the City, a single insurance: Citizenship. Whatever happens, Citizens can acquire everything they need and call on professionals in any field. A category of people relates to the various themes we have just discussed: the disabled. A disability can be from birth or result from an accident or illness. If it prevents self-support, the person is taken care of by the City, cared for by parents, or placed in a specialized institution; if it prevents fulfilling the Duties of the Citizen without removing all autonomy, the City exempts from said Duties and grants a permanently valid Card; if it does not prevent fulfilling the Duties of the Citizen, the person fulfills them and enjoys the Rights of the Citizen. Thus, in all cases, the disabled have direct or indirect access, via relatives or an institution, to all the care and equipment they may need. In the monetary system, even if the disabled received aid, it could not match or surpass wages and was therefore not up to the costs of care and specialized equipment, which were particularly high.

### III In the light of Civism

Everything they needed existed, but they did not have the money to obtain it, which was neither in their interest nor that of the companies whose clients they were. But Mony was safe, thank God!

In the City, students are Citizens. They can live with their parents but no longer depend on them. In the monetary system, students were nothing: they depended on their parents and, especially, on their parents' money. Those who did not have the chance to have wealthy parents behind them could not pursue higher education<sup>69</sup>, unless they worked themselves (or trafficked or prostituted themselves) and were not then in the best conditions to succeed. (The free universities, considered a great progress, did not change much in the matter.) There were always scholarships, private or state aid, but few were the beneficiaries, and they were often not enough for a student's financial needs. Even by generalizing this scholarship system, even by granting a stipend to students, it would still have been far from the Rights of the Citizen and free market access.

Another important category of people seems to have been forgotten: stay-at-home mothers, women raising their children, the future Citizens. In the City, one of the spouses can stay home to take care of the children at the couple's expense, generally the woman's role; this recognized activity of public utility grants Citizenship. It is true that in monetary systems, the State often provided financial aid to parents, depending on the number of children. But, besides the fact that this aid was insignificant (unless there was a real natalist policy), it was

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69 In France, university education was virtually free (funded by the State). But the grandes écoles were not, and if the parents could not pay, students had to take out loans, which was a poor start in life. However, even when the studies themselves were free, a student had personal needs that were no longer those of a small child. They always incurred costs for food, and if they needed to rent a room or an apartment, they also incurred costs for rent and travel. Therefore, studies were only possible if the parents could cover all these expenses, which many could not.

## BIG BANG 2

intended to help meet the children's needs, not to pay a salary to parents who took care of them and thus recognize a status. The "social progress" in this matter, at least what was presented as such, was even the opposite. Since staying home brought nothing and made one dependent on the working spouse, the ideal was for everyone to work and pay a nanny to look after the kids (because someone had to take care of them), even if one of the two wages only served that purpose. (Looking after children could thus be a job for a woman, provided they were not hers.) The arrival of women on the labor market also led to a relative decrease in wages, so much so that one salary per couple was no longer enough. Both spouses now had to work, and stay-at-home mothers were even more disparaged. Thus, instead of denouncing the monetary system that prevented recognizing and valuing an obviously essential social role, the proponents of "social progress" did exactly the opposite: they submitted to the monetary logic and helped Money undermine the foundations of Society.

We cannot close this chapter on false social without addressing the question of (massive) immigration, in whose name the word "social," which already did not have much meaning, was completely distorted, making the notion objectionable. Immigration and emigration always existed, but marginally enough that these phenomena had no impact and did not spark debate. But here we speak of the massive immigration organized or favored by capitalism for economic purposes, under the guise of "human rights." In other words, this phenomenon that tended to change the population without its consent and against its will, in violation of the tacit social contract, which flouted the right of Peoples to preserve their existence and be masters of their own home, which was antisocial in every respect, as it was against the People who are the Society itself, which was capitalist in all its ideological

### III In the light of Civism

springs, being individualistic, borderless, and globalist<sup>70</sup>; this phenomenon, therefore, was justified by the magical sophism that made everything capitalism wanted a moral imperative, everything fundamentally anti-national and antisocial a so-called Leftist marker and the pinnacle of "social progress." In practice, immigration was taboo; it was forbidden to talk about it, except positively. Although everything was done to ensure immigrants never saw themselves otherwise, natives were forced to see them as their equals and even victims to whom they were eternally indebted, under penalty of being accused of racism. The more massive and devastating immigration was, the more it turned into invasion and colonization, the more it was denied by those who encouraged it. But the facts were there. If it was first forbidden to tell the reality, it then became imperative to lie about it, to impose misleading vocabulary to prevent thinking about what was visible, to avoid seeing what one could no longer think, or, conversely, to force thinking despite oneself in the desired direction. The narrative mattered more, to some extent, than the real. Thus the word "foreigners" was banned under the pretext that we were all human beings or all French; that concentrations of foreigners became "popular neighborhoods," as if they were the People, while natives did not have the more justified right to consider themselves as such; but above all, and not to stray from our topic, everything they benefited from and were the main beneficiaries of was granted to them by the State under "social aid" and "national solidarity." Thus immigrants were prioritized in accessing housing for the poor, so much so that so-called "social" housing was, in reality, immigrant hostels. Similarly, the "social aid" called "family allowances" mainly benefited

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70 Capitalism was the absolute reign of Money, which conveyed the barter scheme, the exchange of objects between individuals, hence the individualism inherent to Money and, consequently, anti-nationalism, borderlessness, and universalism or globalism.

## BIG BANG 2

immigrants who could bring their whole family and whose fertility rate was much higher than that of natives. Generally speaking, "social" no longer meant "concerning society," and by extension, "national solidarity" and "aid to the poor," but: "immigrants," "waste in favor of foreigners," "taxing natives to fund their invasion," "moral scam," "cheat bonus," "state betrayal," etc. This deliberate misuse of language rightly caused distrust and even nausea, leading to a catastrophic rejection of the notion. Once bitten, twice shy!

In inequality, there could be no true social. The word, which existed, necessarily lost its force. Initially connoted positively (because Society is the ideal of humans), it eventually became overused (social progress, social service, social network, social justice, social gain, social housing, social plan). Sometimes the word was too strong for its object, sometimes it was deliberately misleading. When everything is "social," there is no Society. However, there was a time when struggles for a better organization of "society" and especially for a better distribution or redistribution of money did fall within the social domain; they concerned the rights of "citizens." But even then, the nature of their demands and their achievements, far from the ideal, were more pathetic than "social," more capitalist than revolutionary. Undoubtedly, it was impossible to want and achieve more at a certain time. It is not about blaming those who did what they could within the limits of their time but to observe that by demanding less than Equality, less than the Right for all Citizens to freely access the market, they played more into Mony's hands than those of Society; they conceded more than they progressed. To borrow a phrase from that time: they did not advance the Schmilblick much.

### III In the light of Civism

#### 14. Societalism & Capitalist Diversions

In the City, Citizens are equal in Rights because Rights are inherent to Citizenship, which is the only status and means the same for everyone. It is not to the individual that the City guarantees Rights, but to the Citizen who has fulfilled their Duties, just like their Fellow Citizens. Rights are, in general, the counterpart<sup>71</sup> of Duties. However, if the City recognizes rights that do not stem from duties, which simply respond to legitimate needs or desires, it cannot guarantee rights that go against its own interests and the common good.

In inequality, under Mony, there were no Duties towards Society, and the main rights were accessed through money, which everyone had to earn as they could. The absurdities and injustices resulting from this led to the social struggles mentioned earlier, with the outcomes we have seen. If we link rights and money here, in reality, this link was not made. The fights for rights mainly involved demanding money, without seeing it as the vector of rights, without questioning its existence. This shows how vague and insipid the notion of right—and duty—was at that time. But if the most politically conscious people were at that point, what about the others? If they were unable to conceive the elementary and intangible Rights of the Citizen, which are matters of common sense and social logic, what inept optional rights were those who had no horizon beyond their navel capable of inventing and demanding? When rights are dissociated from any duty and seem to be only a matter of decision, they are all arbitrary, both the most legitimate and the most senseless.

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71 We have already seen that, in reality, Rights are not the result of our personal Duties, but of the Duties that others fulfill towards us because we fulfill the same towards them. (See p. 16.) Thus, there is indeed a link between individual Rights and Duties, but it is indirect.

## BIG BANG 2

After the "false social," here is the "societal." After legitimate fights with trivial objectives, individualistic whims with excessive pretensions. After rights inferior to those that Society must guarantee to Citizens, the pseudo-rights that the "society" supposedly had to recognize for separate categories of individuals. This time, the demands were rarely financial but proceeded from the individualistic logic inherent in Mony. They were not only typically capitalist but also ideally served capitalism by constantly creating new divisions and new fronts, diverting from social struggle, undermining any serious resistance, atomizing "society," multiplying consumers, endorsing universal commodification, destroying everything in the name of "progress," justifying after the fact or in advance everything that capitalism did or wanted to do.

As always, things were progressive. No one knowingly puts their finger in the gears. The first demands were apparently well-founded and legitimate. However, they opened Pandora's box.

It all started with women who, due to their specific constitution, have always had a specific role in "society," different from that of men, whom they complement. They have always been active and useful in their way. Industrialization fundamentally changed nothing, but it created new activities and facilities. Producing required labor that women could provide, and the products (machines) made many tasks easier, which could no longer be reserved for men. In short, industrialization disrupted traditions that confined women to certain activities, especially unpaid ones. It was initially to bring some money home that women went to the factory. We have already seen<sup>72</sup> that their real fight should have been to recognize their traditional activities as a full and integral

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72 See p. 148.

### III In the light of Civism

participation in the life of the City and, as such, worthy of the Rights of the Citizen, including the right to freely access the market, rather than abandoning them to earn a pittance. We know that this concept could not then occur to anyone, as it would have challenged the existence of the monetary system that was then impossible to surpass. The fact is that the evolution that was to follow was poorly ideologically initiated.

After joining the labor market like men, women legitimately wanted to be paid as much as men. "Equal pay for equal work." Their cause was just, but their goal was not Equality. They never advocated for Equality among all Citizens; they never denounced the monetary system that also established inequality among men. Their ambition was always that women of a certain socio-professional level should not be more exploited than men of the same level. In other words, their "equality" with men cemented inequality among women.

From the economic plan, their demands then moved to the political plan. It was at this point that their movement took the name "feminism." Always deprived of the right of citizenship, they demanded the right to vote equal to men. Again, a seemingly legitimate demand that, under the pretext of correcting an abuse against them, entrenched the absurd concept of right in general and the right of citizenship in particular. They wanted, as women, the same right as men, without questioning what it was based on, without observing that what justifies enjoying it does not reside in being a man any more than in being a woman. Voting, participating in law-making, is the right of those who are devoted body and soul to the City and prove their dedication. That is why, in ancient cities, where all men were warriors, only men were citizens and had the right of citizenship. (In Civism, this ancient concept of Citizenship corresponds more to Nationality.) It

## BIG BANG 2

was, moreover, under the pretext that women participated in the resistance during World War II that the right to vote was granted to women in general. That women were deprived in principle of the right of citizenship was unjust; that they all enjoyed it was absurd, as it was for men. A right, which is the return of a duty, cannot be based on what one is but only on what one does. The City must recognize and guarantee political rights only to those of its Citizens who have shown themselves worthy, whether men or women, and exclude, likewise, those whose willingness to defend its existence and interests is doubtful. It is true that there was no reason to deprive women, as such, of a right that was already poorly established concerning men. The inability to distinguish Citizenship from Nationality in a monetary system applied as much to women as to men and condemned to the same ambiguities. However, it is a pity that these fights only addressed their subjects superficially instead of being an opportunity to deepen them. In fact, the "feminist" fights did not advance the Principles by an iota. In this respect, women could be proud: they were as null as men.

The nature of a movement that advances is not knowing when to stop and, thus, crossing the line until it sinks into the grotesque and madness, passing from progress to destruction. Feeling taken into consideration, having gradually obtained everything they wanted, women, or rather feminists, a minority of them claiming to speak for all, demanded "parity," meaning as many women as men in certain functions, mainly political. The thing was absurd in itself and found few applications. Women are not men. Each sex is naturally inclined to certain tasks or functions more than others. Parity was evidently demanded, by bourgeois women, only for prestigious functions usually occupied by men. In other areas, whether reserved for men or women, this demand disappeared, proving its

### III In the light of Civism

hypocrisy. Indeed! It is fair that women can access functions for which they are competent, especially if they are more competent than the men in the running, but reserving positions for women is nothing but favoritism, which is always harmful. Imposing an equal number of women to men in fields where the latter are very dominant is doubly unjust towards them: 1) it is normal, in this case, that the positions go mainly to men, 2) it is not normal for competent men to be sidelined in favor of less competent women. Sex should not be a selection criterion. It does not matter if there are more men or women in this or that field, in this or that position, as long as the distribution is natural and the promotion deserved. Parity is a heresy. This demand is neither based on justice nor logic; it is no longer social but societal; it is purely ideological. It was the tipping point. It was from there that "feminism" became a matter of lesbians and tomboys, seeking to castrate men as much as to defeminize women (the same madness concerning writing), vomiting the family and children (except immigrants), trying to elevate their desires into rights and their flaws into norms.

Women are not a minority in the proper sense, but feminism, based not on a social category but on a human criterion, not on Principles but on impulses, set the example for increasingly smaller minorities, and after degenerating itself, opened the way to all insane claims. All minorities defined by their sex, sexual practices, and even imaginary sexual identity (psychological) rushed one after the other into the breach: homosexual men and women, bisexuals, transvestites, then transgenders (fruits of the miracles of modern medicine), awaiting pedophiles, zoophiles, necrophiles, etc. In all cases, the pattern of their demands was the same: right to indifference, right to difference and tolerance, right to equality, right to display and boast, right to demand everything, right to attack and persecute, under the pretext of "phobia," anyone

## BIG BANG 2

who was not in rapture before them. Only their inclinations had the right of citizenship. Their furies had replaced or stood for morality. The so-called oppressed minorities imposed their dictatorship. While they wanted nothing from "society" and brought nothing to it, they expected everything from it, they counted on it to satisfy their whims or madness, sometimes even to endorse their crimes (notably towards children), they prided themselves on obtaining that the "citizens," who were "society," oppressed themselves in their name. How was it possible that they achieved their goals? Simply because they were going in the direction of capitalism. Not only did they not threaten it, but they also fed its mill (division, diversion, etc.). Otherwise, they would never have manifested themselves, or they would have been immediately crushed and sent back into the shadows from which they should never have emerged. What's more, if all these minorities - and all those we haven't yet mentioned - were to stand shoulder to shoulder with the majority and common sense, their demands would end up in opposition to each other, revealing the absurdity of ideological extremism. Thus, the "feminists" who were supposedly fighting for women, for their emancipation and against discrimination by men, supported, out of sexual solidarity, Muslim women who were half-litigating the wearing of the so-called Islamic veil, an instrument and symbol of the oppression of women by men (without understanding that it was also a community marker and a vector of civil war). Thus, women who had obtained the right to play sports and were delighted that men were changing sex were annoyed that these ex-men were allowed to take part in sporting events as women, since their original genetic potential conferred on them an obvious physical superiority, which is why men and women always compete separately. You can stubbornly deny reality, but you can't escape it indefinitely.

### III In the light of Civism

A small clarification, also useful for the future: when we talk about a "minority," it does not refer to all the people who objectively belong to it and are generally discreet, but to the few troublemakers who claimed to represent it and formed what is called a "lobby." These few showmen thrived on the system's complacency, media goodwill, public subsidies, and the support of all the people foreign to this minority but whose propaganda had interested them in their cause (at the expense of their own).

After sexual minorities came racial minorities. In reality, only Maghrebis and Africans had the "right" to think of themselves in racial terms and be proud of who they were. The others were part of races that supposedly "did not exist." To perpetuate their presence (useful to businesses), favor their ever-increasing arrival (useful for destroying the nation), impose on the natives (Whites) to morally accept what they viscerally rejected, and provide immigrants with legal weapons against them, capitalism institutionalized "anti-racism." Immigration-invasion was no longer a social issue that citizens could legitimately raise and a phenomenon (capitalist) they even had the duty to oppose: it only concerned unfortunate and kind human beings of different origins that only monsters could reject. Those who were at home and simply wanted to preserve their people and their country thus became the villains. The "citizens" were summoned—by the authorities who were supposed to defend them—to concede everything to the dark-skinned foreigners and their descendants. In reality, this movement was more the work of capitalist-leftists than immigrants, except on the margins. In any case, discourse, claims, exceptions, and justifications based on race were now on the agenda. Anti-racism racialized everything one-way.

## BIG BANG 2

While the shame of being French<sup>73</sup> and white was being instilled, being foreign and especially colored was elevated to a virtue, at worst an excuse. Once again, merit and right exited. The same evolution was observed here: first humility and moderate demands, then arrogance and exorbitant demands, tending to make immigrants the masters of the country and natives the pariahs. The "anti-racist" discourse claimed that immigrants were a chance for France, that they had built France, that they were more French than the French, but at the same time, it instilled hatred of France and the French, it condemned immigrants to think as foreigners, it prevented them from becoming in their minds and in fact what they were on paper, it made them a fifth column which, with the continuation of immigration and the explosion of their numbers, was bound to transform into an army. Immigrants embraced this discourse, but they were not its originators. They embraced it because they did not understand the poisoned gift capitalist-leftists were giving them. The latter did not love immigrants; they hated themselves, hated their people and their country, and did everything to destroy them (like capitalism). Immigrants were only an instrument of their hatred. To use a famous phrase: "anti-racism" was not the love of others, it was the hatred of one's own; it was not the love of immigrants, it was the hatred of Whites. Immigrants would never have adhered to this discourse in their countries of origin, where it would have been considered madness and treason, but they saw the benefit of adopting it as immigrants, facing natives who seemed to offer the stick to be beaten with. And when they did not adopt it, they were forced to hold it or others held it for

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73 Those who constantly disparaged France and the French to the point of inciting hatred were also the ones who granted French nationality to anyone who set foot in France, as if they suddenly attached great importance to nationality. In reality, they were consistent: they decried on one side what they desacralized on the other. They did not want everyone to be French but rather that no one would be, or at least that nationality would no longer mean anything.

### III In the light of Civism

them. But if the first arrivals still had enough common sense to feel the indecency of such discourse, their descendants were all the more sensitive to it, being cut off from their roots and having grown up in this ideological bath. Moreover, unwittingly participating in an invasion, "anti-racism" gave them the means to hypocritically reverse the roles by making them victims<sup>74</sup>; and, the invasion causing legitimate growing rejection as it gained momentum, this rejection, presented as "racism," led to an intensification of "anti-racist" propaganda. The more unbearable immigration was, the more its effects had to be accepted and even rejoiced<sup>75</sup> after having denied and then minimized them, the more it was necessary to denounce, persecute, gag, demoralize, and demonize the recalcitrant natives, the more immigrants dared everything because nothing was refused to them, the more they believed themselves strong and became so as ideology and the state apparatus destroyed all obstacles before them.

Immigrationism was not, strictly speaking, societalism. It would rather be classified as "false social," since immigrants are, initially, foreigners: they are not part of the social body. Opinions on immigration are outside social debate, which concerns relations between Citizens. It took sophisms and terrors to make people believe that being pro-immigration and pro-immigrants was the pinnacle of social discourse and the condition to be a kind person, whereas, at the end of the process, there was the destruction of society and the genocide

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74 It is true that they were also victims, that they had no say in being born in a different country than that of their fathers, and that they were being instrumentalized by capitalism and capitalo-leftism. But the real victims or the primary victims were still the natives, who had not asked anything of anyone and were invaded and betrayed to the utmost degree; they could hardly be blamed for wanting — like all the peoples of the world — to exist and live in peace and to be masters of their own home.

75 Those who denied the "Great Replacement," presenting it as a racist and fascist thesis, looked favorably upon and publicly rejoiced at the prospect of the country soon being "creolized."

## BIG BANG 2

of one's own people! But immigrationism and the immigrant presence had given rise to "anti-racism," which led to a multitude of problems, movements, associations, claims, and societal ideologies pro-invasion and pro-invaders: "antifascist" movement, anti-FN hysteria<sup>76</sup>, fight against racism and anti-Semitism, metissolater propaganda, promotion of "diversity," demand for diversity quotas (politics, media, cinema, advertising, businesses, etc.), hunting of ill-thinkers, unraveling of the national narrative, formation of anti-French leagues under the pretext of defending supposedly oppressed minorities, meetings without Whites, support for illegal immigrants called "undocumented" or "migrants," etc. To this were added the claims related to the religion of immigrants, particularly Muslims, who formed a community within the community: places of worship, prayer spaces, gender separation, pork-free cafeterias, halal food, veil, burkini, etc. Let us remember that, often, these claims were less those of immigrants than those of capitalist-leftists who claimed to anticipate their wishes. Just as they stigmatized them under the pretext of fighting against their stigmatization, they aroused resentment against them under the pretext of not offending them. It was they who sought to erase from the landscape all traces of the Catholic religion found everywhere in national culture and popular traditions; it was they who had crosses, crèches, Christmas trees removed, who banned "Merry Christmas," "Happy Easter," etc.

None of these fights in favor of immigration or immigrants, directly or indirectly, were part of the social struggle, the conquest or defense of the fundamental Rights of the Citizen; on the contrary, they constituted diversions in this area. Worse! Considering that immigration was organized by capitalism, for

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<sup>76</sup> The Front National was the only political party openly opposed to mass immigration, and this has been the case since the beginning.

### III In the light of Civism

capitalism, that capitalism was itself the expression of Mony, these fights, by taking up the cause for the instruments of capitalism, reinforced capitalism, served Mony, and contributed to destroying Society and the true rule of law. It is not for nothing that they opposed the pseudo-rights of Man to the rights of the Citizen! Reducing men to insipid human beings was the politically correct translation of the individualism inherent in Mony (which went hand in hand with the rejection of nations, borderlessness, and thus immigrationism), proving that their matrix was fundamentally capitalist and that their objective support for capitalism was more than a coincidence or a mistake.

However, we must clearly distinguish immigrants from capitalist-leftists who all seemed to go in the same direction while their approaches and goals were radically opposed. Immigrants defended their cause, their presence, their colonization. They thought like patriotic natives who did not let themselves be fooled. They used against the latter the ideological weapons and opportunities that the capitalist-leftists, in their immeasurable stupidity, provided them. The end justified the rhetoric. But the capitalist-leftists were sincere; they were tortured minds, congenital losers, tolerance freaks, well-meaning traitors; they believed in their delusions, which masked even more unmentionable delusions; they dirtied everything outside because they felt dirty inside; they destroyed everything around them because they wished they did not exist themselves; they needed justifications because their postulates were unjustifiable; they indulged in societalism and pathos because they could neither go on the social field nor establish a Principle; they were sectarian, hateful, and violent because capitalism had stamped them "camp of the Good" and allowed them everything; they morally disarmed their people because patriotism "is bad," while immigrants physically

## BIG BANG 2

conquered their country before their eyes or rather delivered it to them.

Another major societalist trend had as a pretext nature, the planet, everything that goes beyond nations and allowed to see them as an obstacle that needed to be dismantled to establish, instead, a world governance. Of course, peoples must respect, protect, and clean up their environment! Of course, nations must agree to ban products and practices that pose major risks! But who would have been behind a world governance if not the great financial powers? What would the New World Order have been if not the Universal Kingdom of Mony? Now, what was the engine of pollution, waste, rampant exploitation of nature, depletion of natural resources, if not the pursuit of savings and the race for profit? Who was already presiding over these disasters if not the financial powers? How could they have been the solution to problems that did not move them and of which they were the cause? Why did they want to have all the powers if not to be freer than ever to exploit, destroy, and enslave everything? Why did they want to have power beyond nations if not because nations alone could thwart and stop their depredations? If it is hard to understand how people could not see the trap, it is easier to understand why big fortunes financed "environmentalists" and other advocates of a unified world. Especially since "saving the planet" was only the label on the package that contained all other capitalist ideologies: human-rightism, borderlessness, immigrationism, and anti-racism. Green outside, rotten inside. Once again, ecology is or should be everyone's concern. (It is, moreover, more a matter of conservatism than progressivism.) But those who claimed to have the monopoly and monopolized the subject did so, both to sabotage any revolution in this

### III In the light of Civism

area<sup>77</sup>, to divert from the real revolution, the social revolution, for Equality, against Mony, and to perpetuate capitalism—or the capitalist software—by giving it a moral endorsement that only imposed on the naive. This political line, which started from the well-being of men to end up no longer caring about them, even trampling them, was outside the social field and, ultimately, antisocial; it was "societal" in the broad sense, in the sense that it occupied the debate without profit for society or at its expense.

True ecology, that is, the search for the least impact of civilization on nature, can only exist on a large scale and be decided at the top level. It is through relevant choices and courageous measures that industry can be curbed and redirected to stop its undesirable effects. It is obviously at the national level and within a non-monetary system that the best decisions can be made. But some individuals, who hoped for change, believed they could be the artisans of it. It is true that some practices are better for themselves or their environment, but none, at their level, can be decisive. From a global perspective, they are symbolic, trivial. Cultivating a vegetable garden, eating organic, sorting waste, aiming for zero waste, planting three seeds, etc., is just a drop in the ocean.

Here, it is necessary to distinguish the fact of having such practices without illusions, from the belief that the survival of the planet depends on them. In one case, these are gestures that fall under civism (in the proper sense) and are appropriate in the City; in the other, it is angelism or hypocrisy that falls under societalism and only made sense under Mony. For, in this second case, this frenzy involuntarily or consciously diverted from the fight against Mony and went hand in hand

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77 How many measures — more often half-measures or ridiculous measures — advocated by "environmentalists" turned out to be grotesque or even worse than the problem they purportedly aimed to combat?

## BIG BANG 2

with a globalist thinking, under the pretext of ecology, which played into the hands of capitalism. Capitalists had every interest in encouraging, financing, and thus controlling fanatics of this kind who, strengthened by this support, became more arrogant, aggressive, sectarian, ridiculous, and, ultimately, more harmless (for the system).

The latest avatar of all these societalist lines was "antispeciesism." It was a mix of anti-racism, ecologism, vegetarianism, and animalism (defense of animals). More than a mix, it was the extreme of all these tendencies. From "anti-racism"—which posited at every word the existence of human races while affirming they do not exist, that there is only one species (which does not change the fact that there are races)—it had drawn the idea that there is no difference between various animal or plant species, that all are somehow equal. From vegetarianism combined with animalism, it had drawn the idea that one must not only not eat meat or any other animal-derived product but also defend animals against humans, prefer animals, or even plants, to humans. From ecologism, which aimed to protect the planet, the environment, and animals, it had drawn the idea, not that Man was a universal scourge, but that humans were the scourge, that they should be sacrificed for the good of the planet and all other living beings. Antispeciesists loved animals so much that they became enemies of the human species. They were like anti-racists who loved foreigners so much that they ended up hating their own people (unless, in both cases, the logic was reversed). But if they were ready to kill humans in the name of their cause, they first recommended them not to reproduce or to abort. (These recommendations obviously only concerned Whites.) Their cult of life was variable geometry.

### III In the light of Civism

But this ideology, like all other societalism, was an ideology of Westerners. With few exceptions, they were Whites—thus capitalists—who, under the guise of universalism, advocated in the West the eradication of Whites—as capitalism wanted<sup>78</sup>. Their discourse did not exist elsewhere; in the West, it was addressed only to Whites, even though, being open, tolerant, sensitive, responsible, they were often the last concerned by what it denounced. It was only to them that all efforts, all sacrifices, all delusions were suggested, demanded, imposed. But Whites never did enough to commit suicide!

All pretexts, all means were good to provoke their decline and hasten their end. For what else could there be at the end of all these craziness? If they had triumphed, those who had the rage to destroy everything, starting with themselves, would have left nothing to think and rebuild, at least nothing favorable to humans. Capitalism was not wrong when it unwittingly enlisted all these useful idiots who served Mony while proclaiming themselves "anti-capitalists."

We talk about "social," "false social," or "societal" because it is a matter of rights, which, a priori, concerns "society," which alone is or should be a state of law. The difference between these lines lay in the nature, consistency, relevance, and legitimacy of the rights they defended or claimed. A true "social" line only knows the rights dictated by the Principles of the social order or in agreement with them, which stem from the *raison d'être* of Society and ensure its conservation. These rights are not arbitrary; they are legitimate. The "false social" knew rights only in the form of money, without making the link between money, rights, and inequality. It consisted of

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<sup>78</sup> See pages 205 to 208.

## BIG BANG 2

solving social problems, real or purely monetary, by paying without ever consulting the Principles or extending national solidarity to foreigners, squandering public money in their favor, calling it "social." Sometimes it sought to guarantee, with money, the legitimate rights that Mony condemned to violate; sometimes it guaranteed more than what those concerned, foreign to the City, were entitled to in terms of Principles. It was sometimes below what is legitimate, sometimes beyond. When it did not oppose capitalism in vain, as driven by a remnant of social instinct, it was capitalism that drove it to push the boundaries of the "society," as if it had lost all common sense. This second aspect of the "false social" was the junction with the "societal," if not that it fell under it. The "societal" also focused on objects foreign to Society (themes, things, or people), with the difference that these objects were its only concern, that it bothered even less with vaguely social pretexts as it openly sought to destroy "Society" by all means, that it claimed imaginary and senseless rights after rejecting all the notions that allow a state of law to exist (Society, Nation, People, Citizens, Duties, etc.), rights that nature itself refuses, rights that were to be recognized and guaranteed by those who contested them or whom they harmed, rights that often did not even concern human beings. (Some questions indeed deserved to be raised and addressed, but without mixing them with the social debate, without debasing the notion of right<sup>79</sup> and without sidelining all others, especially since they were priorities.) Sometimes it rightly denounced the effects of capitalism but without targeting it, thus attacking other victims and discrediting the cause, sometimes it conformed excessively to the capitalist ideology: individualistic, nihilistic, borderless,

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79 It appears that societalism was a drift or even a culmination of the theory of natural rights, which considered that rights precede society, that they are innate, and that they do not stem from duties. This was a gateway to anything and everything, depending on the level of common sense of its adherents.

### III In the light of Civism

anti-national, and ultimately antisocial. Thus, it was both the best enemy of capitalism, as the least subversive, albeit very enterprising, and its best ally, as the most destructive, albeit full of good intentions. In short, the societal was the vaseline of capital.

#### **15. On the left**

In the City, Equality in Duties and Rights prevails. There are neither rich nor poor, only Citizens who all have the Right to access the market freely. Civism finally realizes the ideal of the French Revolution or, more precisely, what was called "the left side" at that time (from the Constituent Assembly in 1789), whose undisputed champion was Robespierre. The "Left" was thus defined by Robespierre; its historical political line is none other than his software: egalitarian, popular, patriotic, and democratic. Although Robespierre did not question money, because he could neither conceive of nor fight against Money (the technology of the time did not allow it), although he felt that the monetary system represented an obstacle, although he was forced to adapt to it, although his conception of Equality was thus distorted by the concessions he had to make to money and Money, he nevertheless defended notions that, with some adjustments, are also those of Civism. It follows that: Civism is fundamentally "of the Left"; the notions that underpin it are also fundamentally "of the Left"; the City, which applies the Principles of social order to the letter, is nothing less than the fulfillment of historical Left; and that, since the pinnacle of politics is to organize the polis according to the Principles of social order, the Left is nothing other than the pinnacle in politics.

Let us note immediately that the term "Left," stemming from tradition, is inappropriate. The "pinnacle" is a peak, the highest degree of a scale; it is neither left nor right. If the pinnacle of

## BIG BANG 2

politics is to organize Society according to the Principles of social order, foremost of which is Equality—and there is only one Equality—then this peak is nothing other than "Society" or a "Society worthy of the name,"<sup>80</sup> and everything that deviates from this ideal is simply increasingly unequal, increasingly unjust or illegitimate, increasingly antisocial. If one nevertheless persists in calling this pinnacle "Left," there is therefore only one absolute Left, that of well-understood Equality. In this case, it must also be agreed either that political tendencies that reject or do not integrate this conception of Equality and are therefore more or less unequal are more or less Left (those closest to the criteria of the absolute Left being the most Left), or—which is more logical—that all these tendencies, except the absolute Left, are more or less Right (the most Right being those that deviate the most from these criteria). One must choose one of these denominations and not constantly switch from one to the other. But to choose, one must first know the Principles of social order, understand what well-understood Equality and absolute Left are, and, in a word, have a correct compass. In the City, the problem does not arise. Equality exists; Citizens know what it entails, and all rally to it, whatever their differences on other subjects may be; they think less of overthrowing it because they could not. In the monetary system, it was the opposite. Money made Equality impossible, therefore inconceivable. Yet it was in this context, where no one really knew what Equality was, that the notions of "Left" and "Right" appeared. This shows how vague their criteria were a priori, and how blurred their contours were.

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80 There is no 'perfect' or 'imperfect' society; there are only Societies, real ones, governed by the Principles of social order, and systems wrongly called 'societies,' operating according to logics other than that of society. The latter are not 'imperfect societies'; they are not societies at all. As for true societies, they can be 'perfect' from the standpoint of Principles, but in practice, nothing is perfect here below, and declaring them 'perfect' would cover up and perpetuate the imperfections that humans introduce.

### III In the light of Civism

The notions of "Left" and "Right" were born simultaneously to designate the side where deputies sat (in relation to the president of the Assembly), an absurd criterion from a political point of view. Thus, certain ideas were associated with one side or the other. But while the sides remained, majorities changed, and ideas moved, with men, from one side to the other. When was an idea therefore of the Right or the Left? Without precise criteria, the notions of "Left" and "Right" had no meaning and could refer to anything and its opposite. Especially since systems of thought are often incoherent and the ideas of the same man are not all on the same side, one side not always bearing the same name. How to find one's way? How could men trapped by Mony, incapable of achieving Equality, reduced to tearing each other apart, all partly wrong, partly right, have agreed on intangible criteria that none could conceive and which would have been a slap to each of them? But, as insipid as they are, the terms "Left" and "Right" have been consecrated by usage and have changed meaning over time.

Before continuing, let us definitively establish what we stated at the beginning, namely that Robespierre's discourse forever set the true criteria of Left, of historical and authentic Left, which are also those of Civism, although he had to make concessions to Mony and thus distort the Principles he professed. Let us see what he instinctively said about Equality and its consubstantial notions.

First Principle: Equality. "What is the goal we aim for? The peaceful enjoyment of liberty and equality; the reign of this eternal justice, whose laws have been engraved, not on marble or stone, but in the hearts of all men, even in that of the slave who forgets them, and the tyrant who denies them." (February 5, 1794) — "Equality is the source of all goods: extreme

## BIG BANG 2

inequality is the source of all evils." (March 7, 1793) — "As if they [our enemies] did not know that equality of goods is essentially impossible in civil society; that it necessarily supposes community which is even more visibly chimerical among us, as if there were a single man endowed with some industry whose personal interest would not be contradicted by this extravagant project. We want equality of rights because without it, there is neither liberty nor social happiness. As for fortune, once society has fulfilled the obligation to ensure its members have the necessary and subsistence<sup>81</sup>, through work, it is not the citizens whom opulence has not already corrupted, it is not the friends of liberty who desire it." (June 7, 1792) — "Far from regarding the enormous disproportion of fortunes that places most of the wealth in a few hands, as a reason to strip the rest of the nation of its inalienable sovereignty, I see there, for the legislator and for society, only a sacred duty to provide it with the means to recover the essential equality of rights, amidst the inevitable inequality of goods." (Late December 1790) — "People, remember that if, in the Republic, justice does not reign with absolute empire, and if this word does not mean love of equality and the homeland, liberty is but an empty name." (July 26, 1794) — "When will their interest [that of the rich and the government] be confused with that of the people? Never." (June 1793?)

Robespierre was the tireless apostle of Equality. The journal *L'Ami du Roi* summarized his thought as follows: "Unity, equality, these two words say it all." (Late September 1791) However, his conception of Equality was confused. He rightly rejected equality in goods ("an equally dangerous, unjust, and impracticable project," June 7, 1792), but he did not have a clear idea of the Rights of the Citizen and even less of their Duties. Civism posits that a Citizen has, on one hand, the Duty

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81 See notes 6 and 11.

### III In the light of Civism

to participate in the life of the City, according to what the latter considers participation, and that he has, in return, the Right to enjoy all the benefits of his City, which Right implies that of freely accessing the market. Citizens' Rights are not just to not starve and have the bare necessities; they are to enjoy all the benefits of their Society, both vital and superfluous. Robespierre would not have rejected this conception if money had not prevented him from conceiving it while forcing him to compromise. One can sense that he was more resigned to the consequences of the monetary system than he justified them. But one also better understands why he only demanded equality for rights that, a priori, did not depend on money, even though all directly or indirectly did, and why he adhered to the theory of natural rights which, by making rights autonomous and inalienable objects, prior to society and exempt from any duty, was another way to theoretically but vainly circumvent money, while sabotaging, in the process, the true social logic. He had similar conceptions of duties, for the same reasons<sup>82</sup>. Flimsy rights, flimsy duties, no link between duties and rights, no link between rights and money, no link between money and inequality... and he was nonetheless the champion of Equality! Beyond the technical and theoretical limits of his time, he knew that demagoguery is not wanting Citizens to be equal but pretending that unequal individuals form a Society.

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82 On June 23, 1793, during the Convention, in the midst of discussions on the Declaration of Rights, he declared: "You should simply lay down the general principles of the people's rights, from which their duties naturally derive; but you should not insert the word 'duty' in your Declaration." This was a gross mistake, induced by the theory of natural rights. Rights are the fruit of duties, not the other way around. Provided that duties are properly established, rights are mechanically generated and inevitably guaranteed. The reverse is not true. If one must sow to reap, the right to reap obviously belongs to those who have sown. So why refuse to establish the link between sowing and reaping, except to deny it or risk that it is not done by those who have an interest in not doing it? It doesn't offend those who sow. It only benefits those who want to profit, without doing any work, from the labor of others. And if no one sows, what becomes of the right to reap in any case?

## BIG BANG 2

First Principle: Equality. "Wherever equality of rights does not exist among all citizens, it no longer exists in any way, and soon the social state presents only a chain of aristocracies weighing on one another, where the proud and vile man takes pride in crawling at the feet of a superior, to dominate those he believes to see below him." (Late July 1791) — "What is the goal we aim for? The peaceful enjoyment of liberty and equality; the reign of this eternal justice, whose laws have been engraved, not on marble or stone, but in the hearts of all men, even in that of the slave who forgets them, and the tyrant who denies them." (February 5, 1794) — "Equality is the source of all goods: extreme inequality is the source of all evils." (March 7, 1793) — "As if they [our enemies] did not know that equality of goods is essentially impossible in civil society; that it necessarily supposes community which is even more visibly chimerical among us, as if there were a single man endowed with some industry whose personal interest would not be contradicted by this extravagant project. We want equality of rights because without it, there is neither liberty nor social happiness. As for fortune, once society has fulfilled the obligation to ensure its members have the necessary and subsistence<sup>83</sup>, through work, it is not the citizens whom opulence has not already corrupted, it is not the friends of liberty who desire it." (June 7, 1792) — "Legislators, you have done nothing for liberty, if your laws do not tend to diminish, by gentle and effective means, the extreme inequality of fortunes." (April 5, 1791) — "Far from regarding the enormous disproportion of fortunes that places most of the wealth in a few hands, as a reason to strip the rest of the nation of its inalienable sovereignty, I see there, for the legislator and for society, only a sacred duty to provide it with the means to recover the essential equality of rights, amidst the inevitable

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<sup>83</sup> See notes 6 and 11.

### III In the light of Civism

inequality of goods." (Late December 1790) — "People, remember that if, in the Republic, justice does not reign with absolute empire, and if this word does not mean love of equality and the homeland, liberty is but an empty name." (July 26, 1794) — "When will their interest [that of the rich and the government] be confused with that of the people? Never." (June 1793?)

The ideas of people, society, nation, and homeland were taken for granted in Robespierre's time, and he used these words in all his speeches. But the things that seem evident exempt one from thinking about their true nature. Deep down, these ideas were not clear. The people, society, nation, homeland, citizenship, nationality, the social body, the political body, all of this was confused, while certain notions were perceived as innate, while others supposed at least a tacit contract. Sometimes it was enough to be born within the group to belong to it, sometimes the same group implied an act of association by its members. The foundations of citizenship were vague; the very term "nationality" did not exist. It is true that, at that time, people traveled little. They were born, lived, and died, so to speak, in the same place. Thus, they naturally fulfilled the conditions of Citizenship and Nationality as defined by Civism, namely participating in the life of the City to deserve Citizenship, being a member of the social body and enjoying economic and social rights; proving their attachment to the Nation and serving it body and soul to deserve Nationality, being a member of the political body and enjoying the right of the city (contributing to the formation and application of laws). However, neither is acquired at birth since they confer rights that imply duties. Citizenship and Nationality are distinct statuses, regardless of money. Yet it was the monetary nature of the system that blurred duties and rights, as we saw earlier; that detached rights from citizenship, emptying it of all meaning,

## BIG BANG 2

making it impossible to apprehend it correctly; that imposed countering monetary aberrations by partly adopting the aberrant logic of money or resorting to the no less aberrant theory of natural rights; that condemned entering into considerations foreign to the Principles to the point of misunderstanding the latter. This was the cause of some ideological inconsistencies in Robespierre who, fortunately endowed with a strong social instinct, refused the most extreme consequences of money, rectified, in practice, the potential deviations of his own ideas and, above all, as vague as the notions of Society, People, Nation, Homeland were to him, did not conceive of the rule of law, Equality, Liberty, and Justice without them.

With the Homeland comes patriotism. "Patriotism is neither inconsistent, nor light, nor turbulent, like the children of prejudices and passions; it is gentle, proud, calm, intrepid, like reason and truth from which it draws its origin. Patriotism is nothing but virtue in all its splendor, and human nature in all its dignity. [...] It has never dwelt for a single moment in a soul where a vile sentiment was conceived, where the thought of a cowardly or unjust action was formed. It is above all successes as well as all setbacks. If liberty triumphs, it is concerned not with its glory, but with the means to increase the happiness of its country; if it succumbs, it seeks what last service its despair can still render to it." (March 26, 1792) — "We strengthen the bonds that must unite the entire army. Fraternity, patriotism, these are the morals, the religion, the basis of army discipline. Believe me, if a Frenchman today is worth more than ten Prussians; if the soldiers of the Republic are destined to strike down thrones, it is because they love liberty and the homeland." (February 1793) — "And how could Cloots [self-proclaimed Orator of the human race] be interested in the unity of the Republic, in the interests of France; disdainful of the title

### III In the light of Civism

of French citizen, he only wanted that of a citizen of the world." (December 12, 1793)

Well-understood patriotism is the active love of the homeland. It is more than a sense of belonging, more than an observation; it is to be one with the community to which one belongs, to personally suffer common misfortunes, to consider its existence, happiness, honor, and glory as one's own, and to engage, to the ultimate sacrifice if necessary, to spare it from any form of oppression (inequality, tyranny, invasion, occupation) and to ward off any danger; it is to serve the homeland without being called upon, even despite the laws and the government, and without expecting anything in return, other than the satisfaction of having fulfilled one's duty. It is the opposite of individualism, which is below, and false humanism, which is beyond, both leading to betrayal of the homeland which is, like any people, a portion of Humanity. Robespierre thought the same. He also thought that authentic patriotism leads to conquering or defending the sovereignty of the people and national sovereignty. The sovereignty of the people is nothing other than democracy in the true sense of the term, the political system in which laws are the work of the people themselves; national sovereignty, on the other hand, means independence of the nation vis-à-vis other nations and, reciprocally, respect for the independence of foreign nations or, as we would say today, non-interference in their affairs.

On the sovereignty of the people or democracy: "If a nation is only a society of men united for their common interest, under common laws and government; if laws are only the conditions of society determined by the general will of the associates, and government, the organization of public authority established for the maintenance of laws, who can dispute a people, whoever they are, the power to change at will both its laws and

## BIG BANG 2

government, and, even more, those to whom it has entrusted the function of this same government? And certainly, if a man could say to a people: 'I will retain, despite you, the power you have placed in my hands; you will not change either your laws or your government, because I have rights over all this,' that man would undoubtedly not have been established for the government; the government would have been established for him; the authority he would exercise would not be a public charge, a delegated portion of the people's power; it would be a personal right, a particular property; the sovereignty of the people would be alienated for his benefit; laws, government would no longer be the work of the general will; there would no longer be a people; there would no longer be a political association; there would remain only a master and slaves." (November 18, 1790) — "The people are sovereign; the government is its work and property; public officials are its agents. The people can, whenever it pleases, change its government and revoke its representatives. (art. 14) The people have the right to know all the operations of its agents; they must give a faithful account of their management and submit to its judgment with respect. (art. 34)" (April 21, 1793) — "Democracy is not a state where the people, continuously assembled, regulate all public affairs themselves, even less so one where a hundred thousand fractions of the people, through isolated, precipitated and contradictory measures, decide the fate of the entire society: such a government has never existed, and it could only exist to bring the people back to despotism. Democracy is a state where the sovereign people, guided by laws that are its work, does by itself all that it can do well, and by delegates all that it cannot do itself. [...] In aristocratic states, the word homeland means something only for the patrician families who have usurped sovereignty. It is only in democracy where the State is truly the homeland of all the

### III In the light of Civism

individuals who compose it, and can count as many defenders interested in its cause as it contains citizens." (February 5, 1794) — "Our adversaries have made it a crime for me to have asked that the will of the nation be consulted on this great subject [the inviolability of the king], as if it were not permitted for me to think that there were questions that could only be decided by the will of the sovereign [the people]." (Late July 1791) — "The source of all our woes is the absolute independence where the representatives have placed themselves concerning the nation without having consulted it. They have recognized the sovereignty of the nation, and they have annihilated it. They were, by their own admission, only the people's agents, and they have made themselves sovereigns, that is to say, despots, for despotism is nothing other than the usurpation of sovereign power." (July 29, 1792) — "The legislature makes laws and decrees; the laws have the character of laws only when the people have formally accepted them. Until that moment, they were only projects; then they are the expression of the people's will. The decrees are enforced before being submitted for the people's ratification, only because it is presumed they will approve them; if they do not claim, their silence is taken as approval. It is impossible for a government to have other principles. This consent is expressed or tacit; but, in no case, is the sovereign will represented, it is presumed. The agent cannot be a representative, it is an abuse of the word, and already in France, we are beginning to recover from this error." (June 16, 1793)

Robespierre neglected the monetary nature of the system because he was not aware that a monetary system is inherently unequal, therefore intrinsically oligarchic (power of a caste) or even plutocratic (power of the rich). He was not aware of it even though all his efforts aimed to neutralize the effects of money. Not taking money into account in his reasoning, he

## BIG BANG 2

nevertheless perfectly theorized democracy in a large State. The people are sovereign and must therefore have the last word on laws, whatever their object, and on decisions that engage the nation. But if citizens can vote or ratify, they cannot deliberate en masse. It follows that some form of delegation is necessary to imagine the laws and other decisions that will ultimately be submitted for the people's approval. The delegates are not the people, they are not the sovereign, they do not represent it, they are not the depositaries of sovereignty; they are only the instruments of the sovereign, a cog in the legislative and decision-making process. In his time, Robespierre already denounced "representative democracy" as an imposture, as a negation of democracy, that is to say, a confiscation, by the elected, the so-called "representatives," of sovereignty which belongs only to the people. Civism is on the same line; its principles, in political matters, are those of Robespierre. However, it presents some practical novelties: distinction between Citizenship and Nationality, hence a redefinition of the political body; establishment of a chamber composed of national Citizens drawn by lot to represent the People, facing the legislative chamber and the government, and ratify or reject the laws which, by their nature, do not necessarily need to be submitted to a referendum according to the Constitution; adoption of the Popular Initiative Referendum. This system does not retain the false good idea of 1793 to consider the laws made by the Assembly as mere projects for 40 days, the time for the voters to pronounce themselves one way or another or, failing that, their silence to be interpreted as tacit<sup>84</sup> consent. One can sense that this

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84 Constitution of 1793: "The draft is printed and sent to all communes of the Republic, under the title: proposed law. (Article 58) Forty days after the dispatch of the proposed law, if, in half of the departments, plus one, one-tenth of the primary assemblies of each of them, duly constituted, have not objected, the draft is accepted and becomes law. (Article 59) If there is an objection, the Legislative Body convenes the primary assemblies. (Article 60)"

### III In the light of Civism

provision, although stemming from a good sentiment to put a good principle into practice, was impracticable and illusory. It was never tested, the war having forced the suspension of the Constitution which was itself replaced by another when the rich regained control after crushing the revolutionaries.

On national sovereignty or independence: "The man whose ideas are corrupted by despotism easily becomes accustomed to distinguishing nations only by the name of their kings, and kings in place of nations. It seems to him that two tribes merge under the hand of one monarch, like two herds under the rule of the same shepherd, but in the order of reason and truth, peoples are great societies of free men who, ruling with sovereign power their interests and actions, do not associate, ally, or identify except by reciprocal conventions, by mutual consent." (November 18, 1790) — "As for the modifications that may have been necessitated by the revolution that changed the French government, or by the general and extraordinary measures that the Republic is obliged to take for the defense of its independence and freedom, the National Convention relies on the mutual loyalty and common interest of the Republic and its allies." (November 17, 1793) — "All the kings could have vegetated or died unpunished on their bloody thrones if they had known how to respect the independence of the French people." (December 5, 1793) — "Let us rely only on our constancy and our virtue, the only, but infallible, guarantees of our independence." (May 7, 1794)

The laws that govern the lives of Citizens must be the work of the Citizens themselves, or at least must be subject to their approval, under penalty of being null in the eyes of the Principles. A people can only receive laws from itself. The same goes for major decisions that determine its destiny. Laws and decisions it has not validated can only be imposed on it by

## BIG BANG 2

force or deceit by a foreign and tyrannical power, which has no legitimacy to do so, with which it is not in a legal relationship and against which it even has a duty of insurrection. If Citizens as a whole are sovereign, the nation they form is also sovereign, therefore independent: no foreign power can legitimately interfere in its affairs, impose decisions on it, or decide on its behalf. This was Robespierre's position. He considered that every people must be master at home and free to dispose of itself.<sup>85</sup>

On non-interference: "I suppose, for example, that you, rising to the height of your role and the circumstances, judge that it might be wise to thwart the projects of courts by declaring to nations, and particularly to those presented to you as ready to wage war, that, disapproving of the principles of false and culpable politics, which until now has caused the misfortune of peoples to satisfy the ambition or whims of a few men, you renounce any unjust advantage, any spirit of conquest and ambition; I suppose you do not despair of seeing nations, warned by this noble and resplendent gesture of your rights and their interests, understand what they may have already felt, that it is important for them to no longer undertake other wars than those founded on their true advantage and the necessity of no longer being the victims and playthings of their masters; that it is important for them to leave in peace and protect the French nation which defends the cause of humanity, and to whom they will owe their happiness and freedom..." (May 15, 1790) — "When can free men or those who want to be, deploy all the resources that such a cause gives? It is when they fight at home, for their hearths, in the eyes of their fellow citizens,

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85 It was during the Avignon affair, which demanded its attachment to France after being ceded to the Pope, that Robespierre developed his principles on this subject.

### III In the light of Civism

their wives and children. It is then that all parts of the State can, so to speak, at every moment, come to each other's aid, and by the force of union as well as by that of courage, repair a first defeat and balance all the advantages of the enemy's discipline and experience. It is then that all the leaders, forced to act under the eyes of their fellow citizens, can neither betray successfully nor with impunity: all these advantages are lost as soon as the war is taken far from the homeland's sight, in a foreign country, and the freest field is opened to the most disastrous and darkest maneuvers: it is no longer the whole nation fighting for itself, it is an army, it is a general deciding the fate of the State. On the other hand, by taking the war outside, you put all the enemy powers in the most favorable position to wage it against you; you provide them the pretext they sought, if they desired it; you force them, if they did not want it." (December 18, 1791) — "The most extravagant idea that can arise in a politician's mind is to believe that it is enough for a people to enter armed into a foreign country to make it adopt its laws and Constitution. No one likes armed missionaries; and the first advice given by nature and prudence is to repel them as enemies." (January 2, 1792)

The notion of democratic or humanitarian interference (which always served as a cover for financial operations) did not exist in Robespierre's time. At least the term did not exist. Robespierre had nonetheless condemned it in advance by affirming the sovereignty of peoples, from which their independence derives, and, above all, by opposing, in principle, wars of conquest and then, in practice, the "revolutionary" crusade desired by the Girondins. It was he who, in 1790, had obtained that the Constituent Assembly decree that "the French nation renounces undertaking any war with a view to making conquests, and that it will never use its forces against the liberty of any people." In 1791-1792, he

## BIG BANG 2

made every possible effort to prevent France from being drawn into a risky war which, according to the Girondins, was intended to fill the state's coffers. He was not a pacifist. He rejected the idea of an offensive war but advised putting France in a state of defense. When French armies gained the upper hand and drove foreign armies from the national soil, he refused to let them become armies of conquest and considered proposing peace, which, along with his policy in favor of the poor, was the main cause of his arrest.

Equality, nation, patriotism, democracy, independence, non-interference, these were the pillars of Robespierre's political line, these are indeed the pillars of the absolute Left. But if Robespierre defined what the Left is, he himself had not reached the absolute Left. He spoke of Equality, but in reality, he only advocated for "less inequality." He conceived the Principle but could not fully apply it. In the monetary system, rights depended on money which could not be distributed equally, individuals were inevitably unequal, there were no true Citizens, no City, no true Society, no true nation, no true patriotism, no true democracy. Therefore, anyone who defended these notions without questioning Money had only a distorted conception of them.

It was, however, a prodigy to conceive, even poorly, notions that were both in line with the social order and contrary to the monetary order. Nevertheless, Equality either is or is not; what is not well-understood Equality is not Equality at all; any thought that retains money is, willingly or unwillingly, unequal and antisocial and can in no way be considered absolute Left. Any such thought is, in fact, more or less Right. This was one of Robespierre's paradoxes who founded the Left, who laid down its principles, even though he was Right, like everyone else. But there are degrees. Robespierre was Right against his

### III In the light of Civism

will. He ticked all the boxes to be Left; he only lacked questioning money to gain coherence. He was Right despite himself, and as little as possible in a monetary system. Anyone deviating from his line (in his time or afterward) was more to the Right than him, and those who were the opposite were the true Far Right.

We have seen the consubstantial notions to Equality which are also the criteria of the absolute Left. Money prevented establishing Equality and conceiving Citizenship, that is, the Rights of the Citizen in all their extent. It was not without influence on the apprehension of other notions either, but Robespierre demonstrated that it was possible to understand them well despite it and that, consequently, adopting other notions was also and above all a matter of personal character. Whatever the case, the more one renounced many of these Left notions, the more one was Right. In fact, torn between social logic and monetary logic, most men did not fully commit to either and invented incoherent intermediate political lines that, through twisted reasoning, borrowed notions sometimes from one, sometimes from the other. Only the Patricians, followers of Civism, conceding nothing to Money, and, on the opposite, the declared capitalists, who had adopted the laws of Money and showed themselves in all things the enemies of Society, were rigorous. Between these two extremes, between the absolute Left and the Far Right, there were a multitude of nuances that descended a notch and sank to the Right each time they abandoned a new notion.

The consubstantial notions to Equality logically follow from one another; likewise, the consubstantial notions to Money, money, and inequality. Equality implies a non-monetary system, Citizens forming a City, a nation, a people, a homeland, knowing the patriotic sentiment, accepting only

## BIG BANG 2

laws from themselves and respecting the sovereignty of other peoples or nations. Money, money, and inequality implied individuals all fighting for money, who could only rely on themselves and thought they owed nothing to anyone, who knew they were in a power struggle and accepted the law of the richest or had no choice but to endure it, who had no more homeland than money had an odor. In fact, to each consubstantial notion to Equality corresponds an opposing consubstantial notion to Money, money, and inequality, like a mirror effect.

To Equality opposed Money, money, and inequality<sup>86</sup>; to a non-monetary system, the monetary system; to Citizens, the idea that there were only individuals, consumers, or human beings; to the City or Society, the idea that men had no privileged ties with anyone, that there was neither people, nor nation, nor homeland, that all others were prey or brothers (especially the others); to patriotism, individualism, universalism, borderlessness, globalism; to democracy, oligarchy, dictatorship or "democratorship" (dictatorship under a democratic veneer); to independence, the will to subjugate one's nation to another or dissolve them all into a larger whole, the limit being the globe; to non-interference, the mania of meddling in the affairs of other peoples (using, for this purpose, the resources of one's own country which one sought to destroy), the ideologues always being the dupes of the plutocrats.

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86 The monetary system was unequal; that was a fact. But inequality could either be lamented but partially accepted as a fate, or justified and advocated as a natural given, failing to understand in both cases that it was inherent to money. This positioning regarding Equality or inequality, therefore regarding Money and the currency, had consequences on how other subjects were approached. However, unless one resolutely opted for a well-understood Equality or for Money, and whether leaning towards one or the other, subsequent positions were fraught with contradictions and as absurd as each other. Thus, one wanted an unequal and oligarchic society, while another wanted Equality without society, without people, without citizens, an Equality in nothing but universal.

### III In the light of Civism

All these criteria, all these possible positions allowed for numerous combinations and therefore, ultimately, varied political lines all more illogical than the others. The absolute Left is the one that defended all the consubstantial notions to Equality; the Far Right, or the zero level of the political scale, was the one that defended all the consubstantial notions to Money. The level, on the political scale, of other political lines depended on the number of consubstantial notions to Equality they defended or, which amounts to the same thing, the number of consubstantial notions to Money they embraced. Thus, political lines could be at the same level, due to sharing an equal number of notions from either side, while being different, due to not adhering to the same notions from each side. To use the classic denomination, one can say that the more a political line contained consubstantial notions to Equality and the absolute Left, the more it was to the Left compared to other lines, without itself being "Left" strictly speaking, since none (except Civism) seriously fought inequality and Money and could therefore advocate well-understood Equality. But these considerations, which allow precisely situating each political line on the political scale and indicating its side compared to others, also give rise to a classification and labels that have little to do with those imposed by the political-media elites of the monetary system.

One last point remains: which side are political lines in the City? In the monetary system, social instinct clashed with money and compromised with it; all political lines were more or less unequal and more or less Right. But in the City, Money and inequality are no more; Equality is unshakable; the City, the nation, the people, the homeland are sacred; patriotism, democracy, independence are self-evident. Whatever the

## BIG BANG 2

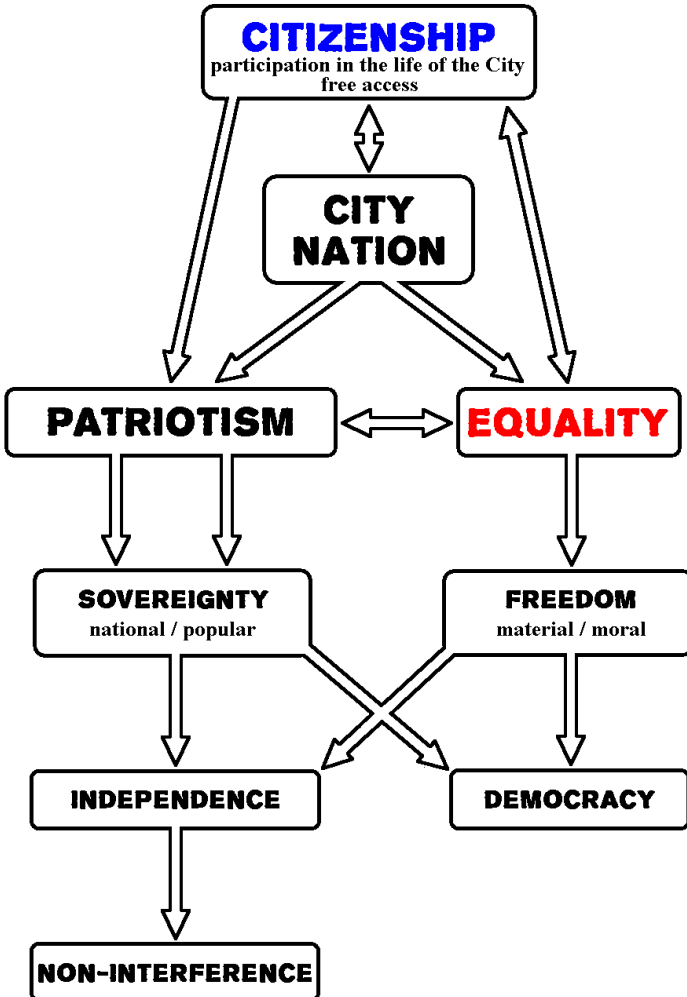
differences between the various political lines, none can or wants to challenge Equality; all evolve in a Left reality, have an ideological foundation of the Left and are therefore fundamentally of the Left, so much so that talking about "Left" no longer makes sense. New terms and new criteria are necessary, which only time will bring forth and only future History can consecrate. Meanwhile, what distinguishes them and where do these distinctions come from? All have integrated the Principles of social order<sup>87</sup>. They can, however, differ in ways more or less harsh in applying these Principles and, above all, in their ways of addressing subjects that do not expressly fall under them: identity, morals, private life, art, religion, immigration, international relations, construction projects, economic or technical orientations, collective challenges, environment, etc. Equal Citizens are nonetheless individuals with different sensibilities.

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<sup>87</sup> Capitalism is no longer here to instill betrayal, and congenital traitors, far from parading, do not last long in the City.

### III In the light of Civism

**SOCIAL LOGIC**  
**LEFT-WING notions\***  
**consubstantial with EQUALITY**



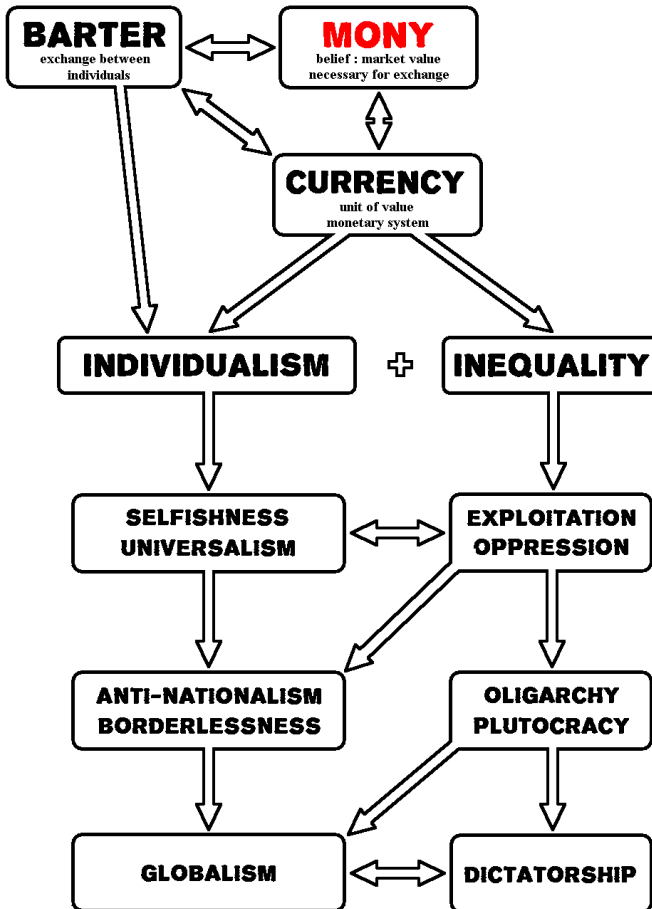
\*These notions taken together constitute the Absolute Left. In practice, men, prisoners of monetary logic, at best conceived only a part of them, which were thus distorted by not being

## BIG BANG 2

connected to the whole, in addition to being combined with notions related to Mony.

### III In the light of Civism

#### **MONETARY LOGIC** **RIGHT-WING notions\*** **consubstantial with MONEY**



\*Each notion, taken separately, is Right-wing, but together they constitute the Absolute Far Right. In practice, men combined Far Right and Left-wing notions (which were distorted in the process), resulting in ideologically incoherent lines, more or less Right-wing.

### **16. Individualism, Universalism, Borderlessness & Globalism**

In the City, Citizens are equal in Rights and know that Equality exists only among them, among Citizens, within a City; they are aware of being Citizens and owing everything to their City. They also know that the City applies the Principles of social order, that these Principles stem from the *raison d'être* of Society (i.e., the reasons why individuals form a Society) and are intangible and universal, meaning they should govern any Society, wherever and whenever. Thus, they are both patriots and universalists. They love their City, their nation, their people, their homeland; they are ready to defend them. They understand all the better that others are attached to theirs. If they want their people to be happy and powerful, their country free and prosperous, they do not want it to be at the expense of others. They want to be an example for the world, not a scourge, whether out of immediate interest or under the pretext of good intentions. Their universalism is neither imperialist nor globalist. Their patriotism is neither selfish nor warmongering. Their Equality is neither abstract nor insipid.

In the monetary system, men were inclined to very different sentiments. This system was unequal: there were no Citizens in the true sense of the term, "Citizenship" meant nothing. Since men could not think as Citizens they were not, they thought as independent individuals that the system made them believe they were. This viewpoint was obviously an absurdity. Even if the monetary system was not a Society, it was nonetheless a system of which men were part and in which they depended on each other. Even if they believed their little person owed everything only to itself, the truth is they did not exist alone and would have been nothing without others, whatever their

### III In the light of Civism

relationships with them. In short, the monetary system instilled in men who lived, despite everything, among their fellows a mentality of a castaway stranded on a desert island.

From a purely dialectical point of view, an unequal system (and not stratified) instills individualism<sup>88</sup>. From a practical point of view, the monetary system instilled it for two reasons.

The first was that money perpetuated the barter scheme, which is an exchange between individuals, an exchange in which no social consideration enters, whether at the level of the protagonists of the exchange, the objects exchanged, the purpose or function of the exchange, its impact on "society," etc. Yet exchanges are the main link between men; they are the daily manifestation of the Duties and Rights of the Citizen. But if this dimension escapes them, what remains?

The second reason, which reinforced the first, is that money, which materialized the notion of market value born of barter, and which embodied all rights starting with that of accessing the market, was a property. Monetary units belonged to those who could dispose of them, whatever the manner in which they had been acquired. Each had to obtain them by himself at the expense of others, had rights commensurate with the number of units he possessed (hence the interest in acquiring as many as possible), enjoyed these rights in the form of money only by stripping himself of it as he paid or bought, and was alone to acquire his rights, alone to defend them, alone to renew them, alone to manage them, alone to suffer from having few or to

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88 A system can be unequal and stratified, organized into unequal classes among themselves, in addition to general inequality. The individualism inherent in inequality can then be stifled, in whole or in part, by belonging to a particular class and having the will to defend this class, to defend a cause beyond oneself, a kind of class 'patriotism'. But whether classes exist or are merely an optical illusion, an approach in terms of 'class struggle' directs anger against other classes, thus diverting attention from the true cause of inequality (Money), and thereby perpetuating it in one form or another.

## BIG BANG 2

benefit from having many. Fulfilling what, from the City's point of view, are Duties was not enough for Rights to be guaranteed. Not only did money not ensure rights commensurate with those of the Citizen (they were generally much lower), but it also forced men to have eyes only for their own miserable affairs and to see "others" sometimes as pigeons, sometimes as wolves. Certainly, it is in the nature of things that everyone sees themselves as the center of the world, but it was not normal for potential Citizens to feel alone against the whole world. Yet this was the common lot in the monetary system. "My money, my rights, my life, my shit." Men could not help but be individualistic under Money; it was a necessity and also the only option, since Society did not exist or did not play its role.

But if individualism was prompted by the monetary system and the absence of Society, it itself prompted the rejection of any Society, it opposed the establishment of social order on any scale. Born of chaos, it conceived nothing else; it accommodated it, it desired it. Having been left to their own devices, for better or worse, individuals wanted to owe nothing to anyone, they did not want to be limited in their actions or even in their possibilities of enriching themselves, they refused to belong to a protective but constraining community, they denied its existence, they rejected the concept. (It is true that money altered the relationships that should prevail among members of a community, but these latter were, despite everything, more linked to each other than they would ever be with the rest of Humanity and Creation; they were linked by their presence in the same place, by their language, their customs, their history, by an infinity of things they had in common; they were a community in potential or by default.) They resorted, to do so, to a plethora of sophisms. A community, a society, a nation was supposedly an artificial

### III In the light of Civism

construct; one was a member only by the accident of birth; it was narrow-minded not to open up to all Humanity and not to consider oneself exclusively as a human being, a member of the human species; it was cutting oneself off from the world and causing wars to form a community among people who know each other and want to live in harmony. Certainly! Nations are partly constructs, but they are also the emanation of peoples who exist by the nature of things, by history, and by geography. Being born somewhere by accident (everyone can believe what they want on this subject) generally predisposes us to be part of such and such a local or national community and does not at all exempt us from living, here or elsewhere, among men forming a community (and living there as a member, foreigner, or parasite). That said, only people who are a reality to each other can form communities! What community can people who are mutually ignorant of each other's existence, who have no link between them, who cannot fulfill duties towards each other or guarantee rights for each other, form? Why invoke a (universal) community that does not exist and cannot exist even in theory, to denigrate the one that exists or could exist with some improvements? Why, on the one hand, overlook the fact that there was no Society under Mony, that there were only individuals, that nations were therefore partly illusory, and, on the other hand, advocate for an inconsistent universal Society, that is, going from one extreme to the other, instead of questioning Mony and building local and viable Societies on the scale of nations that only needed to be consolidated? Grandiose universalism concealed a shameful individualism and ignored, as much as assumed individualism, that Mony was its true spring, that the individualism inherent in Mony had passed into their veins and inspired the same anti-nation discourse, a discourse that brought nothing to real men but served Mony the world on a platter. And what was true for

## BIG BANG 2

these unconscious capitalists was even truer for the declared capitalists who made no secret of being against nations to expand their circle of customers and suppliers as much as possible and personally gain as much money as possible, whatever it cost others.

Individualism is not natural among men who are social beings; it was inspired in them by Money. Money—which is a belief, therefore in the heads—was always at the beginning of the psychological process that led there, whatever form it took in the end, that is, however it combined with personal character and whatever pretext each found to accommodate it. But whatever form it took, whether purely ideological or openly self-interested, it always opposed the principle of community (Society) and the nation and therefore always led to the same thing, under various names: human-rights-ism, borderlessness, universalism, environmentalism, globalism<sup>89</sup>. If the globalists motivated by profit clearly demonstrated that money and Money were the spring of globalism, the link between "humanitarian" globalism and Money was just as evident, although more subtle, since less material. Selfish individualists, soft-hearted individualists, conscious capitalists, unconscious capitalists, all were capitalo-globalists<sup>90</sup>, which explains why they all

89 Eurocentrism was merely a step towards globalism. Globalists were well aware that their goal could only be achieved in stages. The European Union, composed of very different nations, could not be conceived as a community and never aimed to be one. Its function was to destroy the European nations. Capitalists, moreover, created nations for the same reasons: to destroy smaller-scale communities, while preparing to move to a larger scale. Capitalists were never nationalists (in the patriotic sense); they used nationalism, stirred it up (when it suited them), mimicked it, but they never had any goal other than their own interests.

90 For Civisme, "capitalism" meant the absolute reign of Money (the belief that the notion of market value is necessary for exchange), in other words, concretely, a system whose logic was that of Money, a system in which nothing opposed the theoretical and practical consequences of Money (individualism, profit-seeking, inequality, oligarchy), which were thus pushed to the extreme. Consequently, a "capitalist" was not only someone who benefited from capitalism, who conducted business, who made money with money, but also and above all someone who was under the influence of Money, who believed in it and adopted its logic without even knowing it, who did not fight against it (in the name of Equality and the

### III In the light of Civism

converged on many subjects, despite seemingly different approaches, the latter being only the useful idiots of the former.

The cause of individualism was all the more difficult to grasp as individualists formed clans, which seemed paradoxical on their part. They thought as individuals, rejected the concept of community and social logic, and yet acted in concert with others. It's simply that they wanted to destroy society or what Mony had not yet destroyed, and impose their individualistic vision of things, which they could only do by allying with those who shared the same vision, by applying the adage "unity is strength." A communal reflex to annihilate the community! Here again, money could play a major role. Individual financial interests were opposed, but individuals of the same rank could face the same problems and have an interest in such a policy being abandoned, another adopted. It was not about them (the rich) working in the general interest, but in that of their caste and especially their fortune. They championed (individual) Liberty only to better stifle Equality and exploit their "fellow citizens" and Humanity without shame. They were against the State when it hindered their abuses, and for it when it covered them. They had no Principles, only appetites. Ideological individualists, those who, unknowingly, drew their individualism from the mechanisms inherent in Mony, allied for seemingly nobler motives, but in an equally sordid logic, with even more disastrous effects from a social point of view (because their motives imposed themselves on fools, so their discourse permeated "society"). Under humanist and universalist veneers, the cause of navel-gazers, whatever it was, was never anything but their navel; behind "collectives" and other "associations," there was no sense of community; behind the love of others, there was only hatred of one's own

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Nation), and who, whatever cause he defended or claimed to defend, willingly or unwillingly served the interests of Money.

## BIG BANG 2

and oneself. Once the veils were torn, only individuals remained... and Mony, if one dug a little deeper.

Mony instilled individualism, therefore borderlessness and globalism. But the latter (borderlessness and globalism) could draw from other sources, apparently. They could be the consequence of a conception of innate rights, that is, the theory of natural rights which, distorted, itself gives rise to the ideology of human rights or "human-rights-ism." If rights are innate, natural, inalienable; no duties, no citizens, no society, no nation, no borders. Another reasoning: if there are only men, only brothers, only clones, no citizens, no society, etc. This absurd ideology inevitably clashed with realities. No matter! Reality had to be changed (nations destroyed) and concepts twisted to fit the ideology. But was this ideology unrelated to Mony? Understand well that Mony was not the lure of gain, that it was above all a certain logic having consequences first moral or intellectual, then physical, practical or material, and finally psychological (the way of thinking and reacting to the world as it was was therefore linked to the reason why the world was as it was). Now the theory of natural rights had emerged within the monetary system with the unconscious and futile goal of circumventing its effects. It was about affirming the elementary rights that the monetary system trampled on—because it was indeed because it trampled on them that it seemed useful to affirm them—as if an affirmation could be enough to guarantee them, as if words on paper could contradict the nature of things. Moreover, these rights were relatively close to those of the Citizen since it was about recognizing, beyond the monetary system, the Rights that a Society worthy of the name must guarantee. It was less about Man in general than about "man in society." But this theory attested as much to the social fiber of its thinkers and adherents as to their ignorance of social logic. Not deriving

### III In the light of Civism

rights from the *raison d'être* of Society and the duties that Citizens must have towards each other and the City, they eliminated Society from the equation, stated rights according to their inclinations and prejudices, more or less fanciful rights, sometimes beyond Principles and social logic, often below, and, above all, unwittingly opened Pandora's box of human-rights-ism, the false face of capitalo-globalism. Despite their intellectual wanderings, the adherents of the theory of natural rights showed common sense when it came to being concrete; if they reasoned without Society, they nonetheless conceived the people, the nation; they were patriots. This was a paradox with which the human-rights-ists did not bother (if they ever needed a pretext to build their own ideology). They pushed the reasoning to the extreme: no society, no nation either, only individuals, a planet and Mony behind the scenes. Those who had invented the concept of natural rights to defend the People gave the stick to be beaten by the henchmen of Mony. Despite their good intentions, they were wrong all along the line.

Another current of thought led to individualism and globalism, unrelated to Mony, *a priori*: spiritualism. Let us understand by "spiritualism" all currents of thought that, neglecting the physical aspect of men and the material dimension of the world<sup>91</sup>, approached everything from the spiritual angle, reduced everything to the quest for God and subordinated everything to individual salvation which comes through self-abandonment. God is All. All is God. All is divine. Everything is of the same nature. Separations, categories, species, races, peoples, homelands, borders, distances are artificial, illusory, and criminal. In short, nothing exists. One must not take into account what is real, visible, and tangible; one must obscure

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91 These are the physical needs of men that drive them to unite to satisfy them, dictating the *raison d'être* of society and the relationships that must be established between citizens.

## BIG BANG 2

everything, deny everything, destroy everything. One must see in men here below only pure spirits, particles of God. Maybe this is indeed the goal of life, the truth that each must discover and feel. In the City, this line can neither prevent the revolution that has already taken place nor make one forget the Principles of social order which are firmly anchored. But, in the monetary system, it passed for a solution. Except it resolved nothing. It could bring no concrete and relevant answer to anything as it dispensed with asking any question. Still, if its adherents had been content to live their faith in their corner. But many of them believed that the world needed their good offices; they wanted to influence a society they did not recognize as existing, with precepts that had no social character. They knew nothing of Citizens, of the Rights of the Citizen, of the rights of peoples. They even prided themselves on it! They saw only separate and identical individuals who had to be united for all to become one in universal peace. Such naïves would never have established peace in the name of God, but they certainly brought grist to the mill of the globalists who waged war on peoples and nations in the name of Mony. As for knowing whether Mony was also somewhat at the origin of the spiritualist inclination and the very content of spiritualism, suffice it to recall that Mony stifled social logic, instilled individualism (a prerequisite for globalism), created permanent problems that conditioned the lives and thoughts of men, in short, that Mony generated an aberrant and infernal world that everyone had to accept, reject or fight with the ideas it inculcated or allowed. Spiritualisms—like all currents of thought, except Civism—dealt with Mony or in relation to it; they integrated it without knowing it; they did not threaten it at

### III In the light of Civism

all despite some bravado and supported it, in fact, whether they liked it or not.

Note well that spiritualism is not spirituality. Spirituality is an individual approach aimed at connecting one's Self to the Whole. It assumes knowledge, learning, experiences, and efforts. It should be a personal way of living, but it often does not go beyond the stage of intimate belief. Spiritualism, on the other hand, makes spirituality a compass of collective life, as if the intimate relationship with God (vertical plane) taught how to correctly regulate material and moral relationships with one's peers and especially with one's fellow citizens (horizontal plane), as if the intuition of the sacred revealed the Principles of social order. Thus, it boasts a knowledge (real or pretended) in one domain to set itself up as an expert in another (or even in all others), a bit like a mathematician was obviously a good mechanic. Spirituality then becomes only a pretext, and spiritualism, a posture.

Finally, a last current of thought undeniably inspired by a strong social instinct but which, although not individualist, also drew its source from Mony and often led to globalism: egalitarianism or the desire to establish as perfect an equality in goods as possible. It goes without saying that egalitarianism stemmed from Equality, but from a misunderstood Equality or one that seemed impossible to apply. On one hand, social instinct reminded that citizens must be equal (in rights), on the other, pragmatism relied on uniformity in goods and all things to bypass and annihilate Mony which imposed inequality in rights. Therefore, it was to counter Mony—in the only way that came to mind or was practicable in a certain context—that Equality was distorted. It was also because of Equality and Mony that the egalitarians conceived society and generally advocated the formation of small collectivist communities that

## BIG BANG 2

allowed not resorting to money, or even not practicing barter. These egalitarians were freedom-restricting but not individualists and even less globalists. But small communities had neither the potential nor the appeal of large concentrations of individuals and ended up being absorbed following their implosion or crushing. Back to square one.

But the egalitarian spirit resurfaced sooner or later, for the same reasons. It could then take two extreme forms: Spartan egalitarianism, which we have just seen, and "anti-capitalist" egalitarianism; and two intermediate forms: leftist egalitarianism and Marxist egalitarianism.

"Anti-capitalist" egalitarianism was nothing less than uniformity to the extreme, on a global level, desired by capitalists to destroy any resistance to Mony, and imposed, in Western countries, by the useful idiots of capitalism who indulged in Equality to look good, while serving Mony's soup; who wanted Equality in everything, including rights, except in the only one that mattered and which would have been truly revolutionary: the Right, for all Citizens, to freely access the market (unless they also envisaged this right, but without the condition of Citizenship and all that it implies, which made it insipid).

Leftist egalitarianism was halfway between the two, closer however to the original egalitarianism: it was the work of leftists who believed they opposed capitalism by founding small egalitarian communities but who, moreover, held the most politically correct discourse there was, a typically capitalist human-rights discourse; who therefore professed general ideas (inculcated by the system) opposite to what they did concretely (inspired by their social instinct). This egalitarianism was not inherently individualist but was paradoxically globalist. Leftists conceived nothing between

### III In the light of Civism

their small community doomed to failure and the universal community that will never exist; they did not conceive the nation and provided capitalism with all their physical and moral support to destroy it.

Finally, Marxist egalitarianism was situated between leftist egalitarianism and "anti-capitalist" egalitarianism. It was not individualist, like the first, but it was globalist in theory and practice (at least in its intentions), like the second. Its project, if it had to have one, would have been a global collectivism, the worst of communism and the worst of capitalism: a freedom-killing project to the delight of Humanity! The springs of its egalitarianism were those of the original egalitarianism (countering or remedying the unequal effects of Money). The springs of its globalism were those of spiritualism (all is one), without the individualist aspect (egalitarianism obliges!), to which must be added the belief that money could not be abolished locally without cutting oneself off from the world, hence the idea that it had to be abolished globally, which—as absurd as it was—comforted it in its universalism. In reality, Marxism rejected everything because tainted with capitalism, and proposed nothing because it would have been something. Here again, it was the spiritualist spring according to which all is divine, so nothing must be separated, so nothing must exist outside the imaginary whole. But, systematically taking the opposite of capitalism (knowing that everything was capitalist in its eyes) in the name of the Whole and therefore in the name of Nothing, and especially believing to take it, it did not propose another social model or rather a true social model—it forbade itself from proposing one all the more as it had become incapable of doing so—it was only a negative of capitalism and a chimera. In short, it was so against capitalism that it thought

## BIG BANG 2

according to it and did, without knowing it, what Mony told it to do<sup>92</sup>.

In a world that revolved around Mony, everything was shaped by it, everything was modeled on it, everything was imbued by it, even ideas that believed themselves freed from it when they had not identified it and opposed, as best they could, only part of its effects. Mony was not just the rich, banks, money, monetary creation, prices, taxes, usury, hoarding, speculation, exploitation, inequality... It was all that too, but it was above all a belief, a belief that conveyed a certain conception of exchange, therefore a conception of social relations and a conception of "society," conceptions that produced the effects we have given an overview of, effects that all contributed to instilling the said belief, namely that the notion of market value is necessary for exchange. It was a vicious circle that could only be broken by forgetting everything one saw, everything one thought one knew, and focusing on what a Society is or should be in the absolute, on why it must be, and how it can be. It was not about being against Mony but for Society. It was not about opposing what was, but focusing on what must be. It was not about deviating from the monetary path but opening another path from a new starting point. This path could only be that of well-understood Equality, that of Citizens equal in Duties and Rights (including the right to freely access the market), that of the City. It could not be that of barter, money, pettiness, individualism, inequality, oligarchy, dictatorship, capitulo-liberalism, nor that of egalitarianism, totalitarianism, leveling, uniformity, laxity, misery, human-rights-ism, borderlessness, spiritualism, globalism, all sprinkled with capitalist or falsely "anti-capitalist" moralism. It had to be that

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92 We have discussed "Marxism" and not general "communism," which pertains to the original egalitarianism without the spiritualist, globalist, and surrealist aspects.

### III In the light of Civism

of the Principles of social order, of the rule of law, of rediscovered common sense and pride, of true patriotism which consists in defending the Nation and Equality (which contains Liberty), of true Democracy which consists in laws being made or ratified by the People, and of true humanity which consists in doing what one can for Others only after having done what one owes to one's own (family, fellow citizens, City) or at least without compromising the legitimate interests of the latter.

#### **17. Immigrationism & Counter-Revolution**

In the City, Rights are tied to Citizenship; no one has Rights without being a Citizen, recognized as such by the City. The Rights in question are specifically economic and social Rights, which Citizens earn through equivalent duties. Political rights, on the other hand, are the attribute of Citizens who demonstrate unwavering devotion to the City, earning total trust from the latter and an additional status: Nationality. Natives of the City, meaning the children of Citizens, are not themselves Citizens even if they are destined to become so by earning Citizenship through their actions, and then, if they desire and deserve it, Nationality. The City obliges no one to join (it even allows natives to live on the margins by their own efforts), but no one can join without its consent and without meeting its conditions. What applies to natives also applies to foreign immigration candidates.

No one can immigrate to the City without its authorization, as no one can stay without being at least a Citizen. Besides, national sovereignty is not an empty word; illegal foreigners have absolutely no rights. No business has the right to employ them, and they have no interest in being there since they would be literal slaves. Immigrating to the City is not impossible but must be done according to the rules, which are established by the City according to its interests. (These rules are not

## BIG BANG 2

necessarily universal; they can vary according to the countries of origin of immigrants because different immigrations have different effects, which the City can and must consider.) Only foreigners who come to work and earn Citizenship through their work are accepted. No other form of participation in the life of the City justifies their coming as immigrants. Settlement immigration is excluded. Once Citizens, immigrants are subject to common laws. Their foreign origins may nonetheless work against them for some time in case of serious offenses or for meeting the conditions required to enjoy certain rights (notably political rights). It stands to reason that newcomers must be exemplary (both to honor their hosts and not to shame their peers) and that, despite everything, they do not have within them things that can only be acquired with time. By welcoming them, the City has relaxed its mistrust, but it is up to them to earn its trust, at the risk of losing everything.

This measured immigration policy—neither closed nor angelic—is the opposite of the one capitalism pushed for. Here, it is important to distinguish capitalism from the monetary system. Any system based on the notion of market value (Mony) is potentially monetary; any system based on money is effectively monetary. Capitalism was a monetary system, but not all monetary systems were capitalist. Capitalism was the absolute reign of Mony, which translated into the absolute power of the rich and universal submission, conscious or not, to Mony. It required particular conditions, namely the industrialization of production, the specialization and interdependence of workers, and the permanent need for individuals to access the market, conditions that brought money to the forefront as a means of social interaction, transformed everything with potential market value into commodities, and established the preeminence of Mony in minds. But under these conditions, the monetary system

### III In the light of Civism

encountered unprecedented problems. While industrialization multiplied production tenfold, overall Demand remained low, as is the rule in a monetary system (due to the play of values). The desperate search for customers then led capitalists to imagine and try all possible solutions, playing sometimes on one parameter, sometimes on another. One of these parameters was the cost of production: lowering it allowed reducing the sale price and theoretically increased Demand. It was first with this in mind that capitalists organized or favored immigration to have a cheaper and more docile workforce than locals. Immigrant workers were nothing more than an accounting adjustment for them. The short- and long-term effects of the massive presence of foreigners on the "host" country did not concern them. They cared so little that soon, to prevent immigrants from leaving and returning home from time to time, they allowed them to bring their entire families<sup>93</sup>. Thus, work immigration quickly turned into settlement immigration, something that only relatively small numbers allowed to be denied and concealed. Except that immigration never stopped, it was encouraged by all means, authorized in all forms (even illegal), and that initially negligible numbers of immigrants became increasingly less minority, foreign communities within a national community on the verge of being overwhelmed. If only the immigrants had been assimilated, if they had blended into the mold... But immigrant workers were not seen as future "citizens." Not only was nothing done to make them so, but

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93 Those who derided Westerners' attachment to family and family values (allegedly remnants of Petainism), and portrayed the male-female couple as an outdated model, were moved when immigrants were separated from their families and invoked humanity so they could reunite. In other words, those who caused this separation through organizing immigration sought to guilt-trip Westerners into accepting an acceleration of their invasion. Of course, family reunification did not mean sending immigrants back to their families in their home countries, but rather bringing over all families whenever a member set foot here. The fact that these massive arrivals destroyed the living environment of native families, however, did not evoke any emotion.

## BIG BANG 2

everything was done to ensure they remained foreigners in their minds forever. And, of course, what was not required of them was even less required of their parents and descendants.

The initial capitalist logic is understandable, though not excusable, but the immigrationist madness that followed, engendered by immigration itself, seemed incomprehensible. How could a phenomenon with such profound, lasting, and harmful effects at all levels be endorsed even by people who, for the most part, had objectively nothing to gain from it, who, in the long term, had everything to lose? No one was immigrationist before capitalism brought in immigrants! It is because immigrants were present that immigration became a topic. It is because (massive) immigration took place in a capitalist context that all capitalists, even those unaware of it, took up its cause. (They defended immigration more on principle than they defended the immigrants themselves; immigrationism was a posture that needed immigrants as a foil and ensured they remained what they were.) We must remember that the pursuit of profit was only one aspect of capitalist logic rooted in *Mony*. *Mony* instilled, above all else, individualism, therefore anti-nationalism, borderlessness, and globalism. Under normal circumstances, these latter inclinations did not exist or were considered madness and betrayal. But when immigration disrupted the nation and trampled borders, they no longer contained themselves. Reality seemed to prove them right. They did not care about the effects of immigration or the fate of immigrants: they were the pretext they awaited to shamelessly flaunt, spout their sophisms, and destroy the object of their hatred. They became all the more virulent because they had the entire system behind them. Despite increasingly obvious disasters, they persisted, intensified, and hysteritized. They wanted neither to see nor to know nor to understand; they wanted to believe they were just,

### III In the light of Civism

good, kind, generous, intelligent, open, tolerant, reasonable, legitimate, anti-racist, anti-fascist, believe they resisted by collaborating with capitalism and invaders against their own people, believe they saved the world and Humanity of which they were the scourge.

But while the motives of the capitalists explained their immigrationism, their blindness to the obvious consequences of massive and continuous immigration was beyond comprehension. For it was evident that uncontrolled and endless immigration, accompanied by the glorification of mixing and anti-white propaganda, tended towards the submersion of Whites, their proscription, and ultimately their genocide. In other words, immigrationism was the work of Westerners who advocated or, at least, unconsciously prepared their own genocide, which was pure madness, the highest degree of betrayal against their peoples and countries, and the most heinous of crimes. But the capitalists themselves were only instruments of capitalism and Money. What reason could these latter have for annihilating Western peoples and countries? What compelling reason could one have for killing, other than to preserve one's own existence? Were Western peoples, therefore, potentially a mortal danger to capitalism and Money? Of course! It was among them that they had developed; it was they who had had them under their noses for centuries and could, at the same time, have the most perspective on them; it was they who could desire to annihilate them and find out how. In their immanent logic, capitalism and Money knew that their worst enemy would be born in the West and embodied by Westerners. So they took precautions. But, not knowing where the danger would actually come from or what form it would take, they made no distinction; they undertook to kill all Western peoples in every possible way (abortion, mixing, promotion of homosexuality, anti-family

## BIG BANG 2

and anti-natalist policies, dumbing down, impoverishment, abandonment, poisoning, discrimination, demoralization, offshoring, etc.), the most radical being massive immigration; they killed them slowly to avoid any reaction and more surely achieve their design. They could not, however, prevent Civism from being born, but as soon as they became aware of it and measured the danger, they did everything to prevent it from spreading and accelerated the eradication of Westerners in general and the French in particular. Their plan to smother the revolution in the egg having failed, they tried to cut the grass under the revolutionaries' feet. In other words, they wanted to annihilate Westerners before some of them had truly revolutionary ideas, but their goal would have been equally achieved if there were no more Westerners to adhere to and make them triumph.

By definition, immigrants are not natives; they are not the product of the same context. It is in the nature of things that they do not have the same references, the same culture, the same conceptions, the same interests. Depending on their origins, the gap with the natives is more or less significant, so the divide may sometimes be impossible to bridge. They have their reasons for emigrating, but it is up to the destination country to welcome them or not, weighing the advantages and disadvantages of their individual and collective presence in the short and long term. Any marginal immigration is painless. Any massive immigration is problematic. Some can, however, blend into the mass over time; others will never succeed and will be even less able to do so as they continue to swell with new influxes. Any immigration that the national community cannot integrate—absorb until it becomes part of itself—forms

### III In the light of Civism

a separate community; the immigrants in question are then what is called "colonists,"<sup>94</sup> whether they are aware

of it or not. If they are not aware of it, this consciousness will awaken over time and, above all, with their number. A too welcoming country thus risks being annihilated from within by the change of its population, the natives gradually becoming a minority, the new majority probably having fewer scruples towards them. In other words, continuous massive immigration exposes the original population to being sooner or later marginalized, decimated, driven out, or even exterminated. The proponents of unconditional all-out immigration could adorn themselves with all humanist virtues and pretend not to see beyond their nose; the fact is that they forged the instrument of the most atrocious crime that could be committed against their own people, even if it was not yet consummated, and that they tyrannized their fellow citizens in the name of invaders whose arrival they themselves favored. It is rightly that, at the Liberation, they were regarded as the worst "collaborators" and treated as such. They remain in History as the worst criminals or, for some, as the most foolish idiots.

But massive and continuous immigration constituted a greater crime than the simple annihilation of a people. Peoples, placed in different conditions, evolve at different paces and create, for themselves, the physical and moral conditions conducive to new evolutions, sometimes rapid. Evolution follows an endless path. Technology marks its stages. Discoveries and especially inventions are the culmination of knowledge at moment T and the springboard for future discoveries and inventions. All peoples started from the same point and went through, in fairly similar ways, the first stages; not all went as far by themselves;

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94 Le Petit Larousse 1998: 'Colon: 1) Inhabitant of a colony, originating from the colonizing country, 2) Member of a colony, of a group of the same origin settled in another place, another country.

## BIG BANG 2

some took a considerable lead. The next stage is not the same for each people; it depends on the point they have reached. All are ready for the evolutions that will come from them, because they correspond to what they are, what they need, the mentality they have developed. Massive immigration, in any form, disrupts the normal course of things. It traumatizes backward peoples, who discover a technology that does not come from them, that surpasses them, and may eventually crush them; it paralyzes advanced peoples, who have nothing to gain from a technological point of view, who find themselves facing problems of another time and who, in doing so, are distracted from the challenges that awaited them, if they are not simply rendered incapable of meeting them. The West—France in particular—was in this second scenario. Technological evolution had made possible what was unthinkable: establishing Equality and annihilating Mony. But a people was needed to make such a revolution: the people who had generated this technology and who had the mentality that went with it. We have already seen that capitalism encouraged massive immigration to paralyze or even annihilate this people before it could make the revolution, before it even thought of it<sup>95</sup>. Immigration had a counter-revolutionary function. Immigrationists who swore only by the Foreigner, who saw enemies only in patriots<sup>96</sup> and not in Mony, who betrayed and condemned their people, a people who had the potential to

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95 Technology continued to advance but without producing the social upheavals it should have, because immigration undermined political debate while waiting to destroy the social body itself. Under these conditions, technical progress, which is ostensibly neutral, and politically correct initiatives allowed the problem to be obscured, like amusing the gallery, but could not avoid confronting it sooner or later, as denial contributed to exacerbating it.

96 If the immigrationists no longer knew what the fatherland was, the immigrants hadn't forgotten. So, while they spewed patriotism at their fellow countrymen, they let the immigrants cultivate their own, if they didn't encourage them to do so. So they betrayed their own without being regarded by others as their brothers. Having only enemies, they were bound sooner or later to be crushed by one side or the other.

### III In the light of Civism

make the greatest revolution of all time, the only true revolution, the one that would liberate Humanity<sup>97</sup> from the worst tyrant, were therefore not only "collaborators" and criminals; worse still, they were also counter-revolutionaries of the worst kind. In addition to compromising the existence of their people under the pretext of humanity, they compromised the future of Humanity itself by preventing hope from finally being born somewhere, since wherever capitalism and Mony were threatened this spawn appeared to smother it. Now, if the revolution had not taken place, capitalism would have resorted to increasingly delusional and tyrannical flights forward until Western civilization collapsed and no longer had the means to annihilate Mony, besides still not knowing how, unless the latter imploded under the effect of immigration before even reaching that point.

But the City is proof that they failed, that immigration was curbed, and that the Revolution (in the name of Equality and the Fatherland) is done. The immigrationists have paid for their betrayals. Immigrationism, which no longer has any reason to exist, is now considered for what it has always been: a crime against the Nation and Humanity.

#### **18. On Property**

In the City, Property exists but is not a subject of debate<sup>98</sup>. Property is a good—durable or consumable—that the owner, recognized by law, has the right to use or enjoy exclusively and

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97 Of course, it wasn't a question of emancipating humanity in one fell swoop, but of setting an example for all the peoples of the world.

98 The theory of Civism did not address the subject, but, as it was a matter of debate, the question was dealt with separately in "Theory of Property" (2018) to show that it was not relevant and that only those who deliberately or not overlooked the question of Mony and those who advocated the abolition of the latter without really understanding what it was gave it importance, and therefore relied on other measures to counter its effects even though, according to their own theories, it would no longer exist.

## BIG BANG 2

freely<sup>99</sup>. This includes the right to transform, destroy, exchange, give, or bequeath it. Like all Rights, Property has its limits: it must respect the Rights of others, the laws (democratic), and the superior interests of the City. The only goods that Citizens are unquestionably proprietors of are those they acquire for personal purposes through the Right to access the market. Therefore, only productions placed on the market can become properties.

Beyond this strict sense of Property, “de jure” Property, there also exist “de facto” properties—goods that Citizens have acquired legitimately or not illegally outside the market, without the City's knowledge, and which they use as if they were properties. These are, in reality, default properties—goods over which the City neither recognizes nor disputes ownership: it was not forbidden for them to “appropriate” these goods, but nobody knows they own them, and they generally cannot prove it; hence, they have no recourse in case of loss or theft. This includes, for example, materials occasionally collected in nature, objects retrieved from garbage, certain found objects, and even goods received as gifts, donations, or exchanges without written records.

However, not everything someone possesses or can possess without the City's knowledge is inherently a “de facto” property. Almost anything can be captured, conserved, and used. But possessing something does not make it a possession and does not establish the right to own it. It is up to the City to determine, according to the Principles, what can naturally be

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99 It would be a mistake to believe that “freely” means “without limit.” Freedom is never infinite. It is both guaranteed and limited by the law: guaranteed, in the interest of individuals, as long as they make legitimate use of it, and limited, in the interest of all. Abuses that may be committed at the expense of others cannot be covered by the law, for the latter is the work of the Citizens and aims to protect them. Besides, whatever freedom a society guarantees, this guarantee no longer exists outside of that society, as other societies are not obliged to recognize it. A state of peace may create an illusion, but the first war will remind us of this truth.

### III In the light of Civism

owned and how to become an owner. No one can therefore possess “de jure” or “de facto” what the law excludes from the field of properties, nor can anyone own things acquired through prohibited methods. Naturally, it is always possible to possess things in violation of the law and without the City's knowledge, but this constitutes a misdemeanor or even a crime, leading to the confiscation of the items in question and sanctions against the individuals involved once discovered.

Properties aim to satisfy the individual needs and personal desires of Citizens. Generally, Citizens possess what they obtain from the market. The Right to access the market is conferred by Citizenship, which they earn by participating in the life of the City. All Citizens have the same Right to appropriate what is on the market, but each owns only the goods they personally withdraw from it. In essence, “de jure” Property is based on the exercise of the Right to access, which is free and equal for all. It is not based in any way on work or personal effort. Indeed, work within a business framework is a Duty towards the City; the resulting production is intended for the market and thus does not belong to either the workers or the business. As for the efforts a Citizen makes in their private life to manufacture or modify a good, they do not come into play: the status of the finished good is that of the initial good or the materials used. A Citizen is the owner of what they manufacture only if they were the owner “de jure” or “de facto” of the good or the materials used to make it. What would it be if modifying a good were enough to make it one's own?

Property generally means “individual property” because it concerns material goods that only physical persons can use freely and exclusively. The only moral entity that can also be an “owner” is the City itself. The territory, natural resources (mineral, vegetal, animal), past and present constructions,

## BIG BANG 2

everything produced as a Duty to it, and everything used to produce for it and thanks to it belongs to it, at least initially or ultimately. Before products become individual properties, the City can dispose of them in the national interest. However, territory, natural resources, constructions, and production tools are inalienable properties of the City: the Citizens to whom it entrusts portions or management, whether to meet legitimate needs or to carry out their activity, are not the owners, only the custodians. This is from the City's point of view. In practice, the Citizens custodians of goods entrusted by the City are regarded, by any other physical or moral person, as their owners, and these "properties" are all the more respected as attacking them would be an affront to the City itself.

Let's focus on the issue of production tools: land and machines.

Lands concern farmers. They cannot belong to them if the territory is property of the City. The City, however, needs its soil to be exploited to feed its Citizens. Thus, it must entrust portions to farmers. It is by its grace that farmers have land and for it that they exploit it. The land is their working tool to fulfill their Duty (and earn the Rights of Citizens): it cannot be their property as they do not use it for personal purposes and are not free to change its destination. Otherwise, farmers owning their land could, in theory, starve the Citizens if they ceased to exploit it or did not deliver their production to the market. And if all lands belonged to individuals, the City would have borders but no territory. These extremes are hypotheses that must not even begin to be plausible.

The case of machines is even more evident. Businesses exist with the City's approval; they derive from the City their Right to access the market; they acquire machines to produce in accordance with their commitments to the City. No one can

### III In the light of Civism

personally acquire machines whose access is reserved for businesses<sup>100</sup>. However, production tools are not the collective property of the moral entities that are businesses, as an optical illusion might suggest, but the property of the City. The City allows businesses to access and use them as long as they exist and serve its interests. As soon as a business disappears or fails its duties, its assets are either put back on the market or requisitioned by the City to be distributed or used as it sees fit.

Generally, Property exists only if recognized by the City, which only acknowledges the free and exclusive use of a good when it is legitimate in itself, useful for the City, or without inconvenience as long as it remains so. In other words, laws in this area are dictated by the Principles and interests of the City, which would be a truism if, in the monetary system, they had not been dictated by Money without anyone being moved or even noticing.

In the monetary system, the notion of Property stemmed from the mechanisms of barter and those of money; it was adapted to their imperatives, even against common sense and all Principles. It always involved enjoying (or rather using) freely and exclusively what the law recognized as properties (private), but the conditions for accessing it were different; it did not only concern material goods intended for personal use; the freedom to use it could indeed be boundless, depending on whether one was powerful or miserable; and it was itself a source of rights. To understand what Property was in the monetary system, one must first understand what barter implies in this matter and then understand what money imposes and allows.

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100 This also applies to materials, products, and objects, some of which are by nature reserved for businesses and all of which are only available in large quantities to businesses.

## BIG BANG 2

Barter is an exchange of objects (or services) between individuals, who must therefore be the owners of said objects. Moreover, when barter is not a marginal practice but the ordinary mode of exchange, individuals exchange objects they have produced or made themselves, which means they own their production, which also means they have produced for themselves alone, out of self-interest and not out of Duty to the City. In other words, under barter, individuals have no Duty to “society,” but they expect it to guarantee them rights; they act as if society does not exist, but they need it to recognize their productions as their properties, which do not concern it, and to validate exchanges that do not concern it either. In fact, under barter, there is no longer a society but only a system. Social logic is replaced by barter logic. But since everyone is plunged into the same absurdity, it is in everyone's interest to regard the productions of others as their properties and for the absurdity to become the rule. Thus, productions destined for the market, which according to the Principles of social order are not properties, not even “de facto” properties, become, as if by magic, “de jure” properties. It is no longer the Principles that dictate the law, but the necessities that command the laws. Whereas in the City, Property (de jure) derives from the exercise of the Right to access the market, under barter, it results from having produced the thing (even from goods of doubtful ownership) or having obtained it in exchange (even for goods of doubtful ownership); it may even result from having seized it by being strong enough—by oneself or thanks to the system—to silence any dispute. (This latter practice, more or less illegitimate depending on the object in question, is encouraged by the functioning of barter, which imposes possessing or passing off as the owner of something to participate in exchanges.) However, even under barter, not everything is and can be property, but since the notion of “de

### III In the light of Civism

jure” property is already fuzzy, the boundaries between “de jure” properties, “de facto” properties, and pure usurpations (“properties by force,” so to speak) are themselves very blurred, facilitating confusions (the transition from one status to another) and opening the door to all abuses.

What is true under barter remains true under money, though the latter multiplies the consequences to reach peaks of absurdity.

Firstly, note that money replaces, in the form of units of value, goods that, under barter, would be exchanged directly for others—goods that would be properties (at least according to the prevailing notion). It follows that monetary units are the property of those who hold them. A surprising property! A property meant not to be kept! A property with no other use than to be given away (under penalty of serving absolutely no purpose)! A property lost as soon as it is used! A property that, in the age of credit cards and computers, no longer even had substance! But they had to be a property for, in the logic of barter, they could be exchanged for goods that, initially, were someone else’s property.

In addition to being a property, money is a means of appropriation; it is even THE means of appropriation par excellence. Barter logic: the exchange of objects is a transfer of properties. The one who gives the money they own becomes the owner of the good received in exchange. This cross-exchange implies two conceptions of property. (Let us not forget that money is guaranteed by the State, even if not always issued by it, and that paying is therefore an act sanctioned by law, except in the case of expressly illegal transactions.) The one who has paid is officially the owner of what they bought, even if the seller’s ownership is doubtful according to the Principles, or even in the eyes of the law. Conversely, the one who sells or rents something, whether or not they have the

## BIG BANG 2

right to do so, owns it until the law says otherwise or reaches them. In sum, the owner of something is the one who spent money to have it and the one who makes money with it. As a result, property is either something that cost someone money or something that earns someone money. It doesn't matter if the thing is not necessarily a good intended for personal, free, and exclusive use, whether it meets the minimum criteria of a property. Since money represents goods in the form of units of value, everything that has value, everything someone is willing to sell, and everything someone is willing to buy also represents money. Thus, in a monetary system, everything is both money, merchandise, and property (from the system's point of view). Moreover, since everyone needs to acquire money continuously, everyone must always have something to sell, even selling themselves, in whole or in parts, even selling things that do not belong to them or should belong to no one, even selling others. But since one can only sell what one owns, and since everyone must have something to possess for the system to function, "Property" extends to everything and anything. Nonetheless, things that do not meet the immutable criteria of Property are not properties. The monetary system, therefore, creates a new category: "fictional properties," which are only properties in name but allow their so-called owners to make money. In doing so, the law adapts to abuses and, if it condemns some, it covers many others.

It was said that in the City, Property derives from the exercise of the Right to access the market. However, the money used for barter is also a means of accessing the market and also transforms goods purchased into properties according to the monetary system's criteria. Yet these two processes are like day

### III In the light of Civism

and night. The actions are the same, but their conditions and effects are radically different.

In the City, the Right to access the market is attached to Citizenship, which is earned by participating in the life of the City, either directly or within a business framework; it is, moreover, indefinite and theoretically confers an unlimited purchasing power to all Citizens and, thereby, equal; it is practically limited only by the needs and desires of the Citizens exercising it, by the exercise of the same Right by their fellow Citizens, by the nature of things, and possibly by laws on specific objects; it puts everything present on the market within the reach of all Citizens, who could theoretically be equal in goods but practically own only what they have individually taken the trouble to withdraw from it. In the monetary system, it was quite different due to money.

Money represented goods in the form of units of value. These units were obtained by exchanging a certain number for a certain thing. They were obtained from the one with whom one exchanged. In other words, the right to access the market that they conferred was obtained from a third party, not from “society,” except in rare cases (but even in those cases, the other conditions were not met), and it had no relation to citizenship. This right was then constituted by the number of accumulated units available to each individual at a given moment; it was not indefinite as it was limited; it theoretically gave access to everything for sale but practically allowed one to buy or pay for only the things whose price was within one’s means, other things being effectively out of reach. Each person could freely use the monetary units they had, but the right to access the market they conferred was not that of accessing it freely, as the number of units itself set a global limit. (Each person could do what they wanted with their money but could

## BIG BANG 2

not do more than they had money.) Moreover, this limit varied. The right to access the market conferred by monetary units decreased with each purchase, payment, donation, theft, loss (as this right, being materialized, could also be stolen or lost), and increased with each sale, alms, scam, theft; it varied over time for the same person; it varied, even more so, from one person to another. Thus, not everyone had the same number of units and could not equally access the market. Money was not distributed unequally because some were active while others did nothing, but because what some did was supposedly more valuable than what others did. The game of values sufficed to establish and maintain inequality. But inequality in the right—vital for all—to access the market was nothing other than inequality in rights altogether, as enjoying any right whatsoever required, at some point, accessing the market. The more money one had, the more one could buy and pay for, the more one had the right, through Money, to do things, the more one had more rights than those with less money, the more one had power over those who hoped to receive some from them. Ultimately, those who had financial power made the laws and set the “right”: by consecrating money as the universal means of appropriation, by allowing everyone to own everything they had paid for, they authorized themselves to buy everything, incited others to sell everything, indeed bought everything, and became the masters of the world. Once again, money transformed everything into merchandise and “property,” some of which could not be so by nature, others could not be legitimate, given the way they were appropriated.

The monetary system, which allowed a few to have everything while others had nothing or almost nothing, was unequal and was neither a Society nor a rule of law in the true sense of the term. Property, which is nothing other than a right, could not therefore exist there as such. The notion existed, but it was

### III In the light of Civism

inept, from any angle. It was linked to money, the means of appropriation of the system. But money was, in the hands of the rich, a means of usurpation, exploitation, corruption, and oppression. How could it be, in anyone's hands, a legitimate means of appropriation? Everything it allowed was legitimate or nothing was. Indeed, money was the vector of rights, or at least of everything resembling them or presented as such, but it had none of their logic; it was not only foreign to social logic but was also absolutely incompatible with it. By its functioning and consequences, money was not a legitimate means of accessing the market and appropriating anything. Paying might have justified everything in the monetary system, but it justified nothing in light of the Principles. There was no Property worthy of the name under Mony. There was only a big lie that it was in everyone's interest to validate.

We will conclude with three examples: "intellectual property," land, and production means.

The monetary system allowed being the "owner" of immaterial things, which is, by definition, nonsense. These things belonged to the realm of ideas or related to everything that was a dematerializable work. Recall that Property consists in the recognition and guarantee by Society of the free and exclusive enjoyment of a good intended for personal use. "Intellectual property" was the opposite: it consisted of forbidding others to benefit from something within their reach unless they paid the so-called owner or anyone entitled to demand this payment. The nature of an idea is to be secret in the head of the one who has it or to be potentially known by all once revealed. Someone who keeps their ideas to themselves cannot be an owner in the eyes of Society, as Society does not know about them. An idea only becomes a so-called property—assuming that makes sense—on the condition of being entrusted to Society and thus

## BIG BANG 2

putting everyone in on the secret. There is thus a paradox in wanting to put an idea under the protection of the City, thus Citizens, without allowing them to benefit from it in some way, even though they know about it. In reality, this aberration was only possible and necessary in the monetary system where each person's "rights" depended on what they could sell. Those who produced ideas—through long work or in a stroke of genius—had to make money from them; they had to be "owners" of them to sell or rent them to those who could pay and did not want to be illegal, or to impose financial sanctions on offenders caught in the act. But the very nature of these "goods" destined them to universal diffusion and free use. "Intellectual property" was an illusory rearguard device, like a net thrown into the sea to retain the ocean<sup>101</sup>. The monetary system had to establish and defend it because its own survival depended on it, but the force of things condemned it. Computers and the Internet ridiculed it; Civism delivered the final blow.

No one says that a researcher, inventor, artist, singer, writer, filmmaker, actor, model, etc., should not derive rights from their activities. But there are no other rights than those of the Citizen (which include the right to access the market freely), and only the City can temporarily grant them in return for an activity justifying Citizenship (which must be continuously earned).

Being "owners" of something that no one can actually own would be useless to them. The best the City can do regarding their ideas or works is to recognize their "paternity," that is, to guarantee as much as possible that no one will contest it. This applies to ideas and works that their authors want to keep for

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101 Example: While the West was unsuccessfully tracking down internet users who were downloading movies for free, in Asia, illegal copies of all movies were available for sale openly.

### III In the light of Civism

themselves and those on which authors rely to obtain rights, either by exploiting them themselves or having others exploit them. As for how they can derive rights from them, it depends on the way of producing, the type of production, the type of “product,” the type of exploitation, and the mode of diffusion. Numerous combinations are possible and give rise to different methods to determine the usefulness of the activity and reward it. The choice of these methods belongs to the “authors.” The simplest for everyone is for them to adapt their activity to create an ordinary business. Recall that a business must, depending on the nature of its production and the number of its employees (Every employee is a Citizen and has a valid Civic Card to access the market freely.), satisfy a certain Demand within a certain timeframe, under penalty of sanctions (Negative Time for each employee), potentially leading to the liquidation of the business. The City, not being a monetary system, provides all facilities for businesses to achieve their objectives, while almost nothing limits consumers. However, it may be that an activity cannot fit into the classic scheme, either because it cannot be recognized as an “activity” before delivering a successful idea or work, or because the “authors” themselves did not know they were going to become so and had not made any arrangements. In both cases, the activity preceding the work is unknown to the City and cannot confer Citizenship (Right to access the market freely and valid Civic Card). The activity can only be recognized a posteriori and based on the success in all possible forms.<sup>102</sup> (Even modest success indicates that the work satisfies a certain Demand,

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102 Since there is no more Mony, since everyone can access everything, there is no longer a separation between “paid” and “illegal.” All modes of distribution are legitimate. What matters is not how consumers access a work, but that the work interests the consumers. To gauge its success, the City tracks all forms of distribution (and it can do so easily thanks to computers): physical copies, digital copies, radio broadcasts, TV broadcasts, theatrical releases, downloads on any platform, etc.

## BIG BANG 2

rightly or wrongly.) Depending on the type of work and the level of success, the City can grant the authors a certain amount of Positive Time according to pre-established scales; it can also, for exceptional or particularly meritorious works, grant their authors an unusually long Positive Time, or even a permanently valid Card. The City is not chained by money; it can do anything when its interest is at stake. It is in its interest to allow “authors” to exist and thus live from their talents or be rewarded for their successes. It does not abandon them to their fate with the absurd concept of “intellectual property” as a lifeline; it simply considers that works with any degree of success justify, for their authors, for a certain duration, the Rights of the Citizen.

The topic of “intellectual property” had not been addressed in this book and deserved to be developed. The other two examples to see—land and production means—have been discussed earlier within the framework of the City; it remains to address them within the framework of the monetary system.

If there is one thing that, within the monetary system, was a “property” par excellence, it was the land. So much so that in common language, “a property” primarily referred to a plot or an estate, and “a proprietor” referred to a “landowner.” The land was the property of the one who had usurped and retained it by force or of the one who had bought it, like a sack of potatoes, either from a usurper who had no right to it or from the State which had no right to sell it. No one can prevent the strongest from claiming ownership of what does not belong to them. But why did the State, even for money, sell any part of its territory? In truth, the State never entirely ceded it; it always reserved the right to reclaim portions as needed, even compensating the so-called owners. Nonetheless, it sold or leased parts to physical or moral persons either to fill its

### III In the light of Civism

coffers, as it, like everyone else, needed money, or to satisfy the personal (housing) or economic needs, even whims, of said persons. It also remains that the persons who held them genuinely believed themselves to be “proprietors” and could, in fact, largely act as such, as if the State, i.e., the community, had no say. Thus, the wealthy could acquire vast estates for their pleasure, estates that might be prohibited from crossing and certainly forbidden for anyone else to exploit the resources. In other words, the “community” guaranteed individuals, under the pretext of payment, the right to harm, by omission, other members after possibly harming them a first time to procure the money in question. The same applied when the soil was sold for exploitation: the “community” guaranteed individuals, under the pretext of payment, the right to exploit a common good as they wished, to exploit the men they hired to work as they wished, to sell the exploitation's products to whomever they wished without prioritizing the local or national market, and to enrich themselves at the expense of the “community.” It was a nonsense from start to finish! It was nevertheless the monetary logic! The one who paid was the owner of what they had paid for, and if the State was foolish or treacherous enough to sell its soil, it belonged to those who had the means to buy it, who were also the owners of what they extracted, regardless of the consequences. And even if the State intervened afterward to avert the most terrible effects of such logic and its own failures, it could only be a smokescreen to satisfy public opinion without challenging the fundamentals. It is true that, regardless of the system, the soil produces wealth only if men exploit it who, themselves, exploit it only if they find it in their interest (unless forced by coercion). But in the monetary system, a State remembering that it was the owner regulating the exploitation became an exploiter itself.

## BIG BANG 2

Monetary logic does not combine with social logic. It must be all one or the other.

When used for production, the land is a production means. The rules that apply to it also apply to other production means: machines, materials, raw materials, factories, businesses in general, etc. In the monetary system, the rules were set by money, the means of appropriation of that system. Money could not be used to buy, to appropriate, without the production means, which had a cost and price, belonging to those who bought them because they could afford it. The buyers and owners could be a physical person (boss), several physical persons (partners, shareholders), or a moral person (company). Since production means are the key to the company, those who own them hold the company's fate; the company itself is their property, as is the production. In the monetary system, a company was nothing more than a machine to make money for its owners by selling its production. It did not give work to its employees: it bought their work. The employees were somewhat its property. If they were less docile than machines, if they were too greedy, it changed them, reduced their number, or relocated itself. Its dream was to do without them by replacing them with machines to always bring more money to its owners and remain competitive compared to its competitors. It is an understatement to say that there was no social dimension in this logic, even though everything was linked to "society,"<sup>103</sup> but there was also no human dimension. Bosses could be sentimental for a while, but monetary logic was superior and implacable. The scandal of the "private" ownership of production means, which allowed individuals to

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103 A business can only exist with the agreement of the "society." Part of the means of production undeniably belongs to the "society" (location, raw materials); the business can or should only be able to use them, once again, with its agreement. Its employees are at least potentially citizens. It produces for the market, for the "citizens," for the "society."

### III In the light of Civism

use common goods and collective strength at their convenience and in their sole interest, did not challenge the notion of Property itself but the appropriation mechanisms linked to the functioning of money, which was what it was. It was therefore useless and ridiculous to criticize the notion of Property as it existed in the monetary system without challenging the monetary system itself. Conversely, it was useless and ridiculous to challenge the monetary system while still paying attention to the question of who should own production means. *Sublata causa, tollitur effectus.*<sup>104</sup> Unless, of course, one denounces the monetary system without truly understanding its essence, criticizing only the form, or merely advocating for the local or global abolition of money instead of aiming, like Civism, to annihilate Money in the name of well-understood Equality and the Nation.

Property does not exist in the absolute. It only exists if it is a right, and there are no Rights without Society. Property is thus a more secondary question. The first real question to ask, the first problem to solve, is: What is Society? Then: What is a Right? Answering these questions judiciously provides, by deduction, all the answers to all social questions. But these are precisely the questions that money forbade to ask so that its logic, its own conception of law, and its very existence would not be contested, so that it could trample on all social order Principles without finding anything abnormal from its perspective. Consequently, it became the means to appropriate shamelessly in a world it had transformed into merchandise. It did not matter where the money came from. It did not matter what it bought. The disastrous consequences at all levels did not matter. The one who paid no longer had to justify things unjustifiable. Paying washed away all sins. The one who paid had all the “rights.” The system turned a blind eye not to have

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<sup>104</sup> The cause removed, the effect disappears.

## BIG BANG 2

to face itself. Everyone was supposedly in the same boat. Everyone bought and sold continuously. But some were reduced to selling themselves to others who were in a position to buy them; some owned nothing, others everything; some owned to live, others to exploit, others yet to appear.

In the City, possessing is an end in itself. All Citizens, enjoying the Right to access the market freely, can, in theory, possess the same things and possess, in practice, almost everything they desire. They are neither frustrated nor jealous of one another, at least not at this level. Each possesses what suits them and does not care about what the neighbor owns. The Rights of the Citizen do not depend on the extent of properties. Properties are particular rights<sup>105</sup> that Citizens merely enjoy; they do not allow them to acquire the Right to access the market and have more rights than others, as this Right is obtained only from the City, in return for the Duty to participate, and is already as extensive as possible for all; for the same reasons, accessing it does not require renouncing all or part of the access Right conferred by Citizenship. Goods are desired only for their utility. Property has no unconscious social function. Possessing little is not more degrading than possessing much is valorizing. In fact, possessing much without reason tends to be seen as a sign of mental disturbance. Furthermore, no one can possess or use their properties to the detriment of the City and its fellow Citizens, since there is no Property without Society and Society, far from guaranteeing what harms it, proscribes it. Thus, not everything can be a property—notably what belongs to the City itself and is available only by its grace—and the free and exclusive use of a good is lost when it infringes on the Rights of other Citizens or contradicts the City's interests or when the City is powerless to guarantee it against internal or

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105 See p. 25.

### III In the light of Civism

external enemies. Such is the limit of a Right. Such is the limit of Freedom. Such is also the limit of Property.

#### **19. On the Revolution**

The City represents a revolutionary evolution compared to the monetary system. While Civism was a revolutionary theory in that it revolutionized all concepts (Rights, Society, Citizenship, Equality, Property, exchange, revolution, liberalism, patriotism, Money, etc.) and required a revolution (in the sense of a radical decision) to come into effect, it did not advocate for a "clean slate"; it did not reason *ex nihilo*; it did not reject everything that existed—and was inevitably tainted or distorted by Money—as inherently capitalist; it distinguished between what is normal, necessary, and immutable from a social point of view and what existed only under the influence of Money. Not only did it propose something—unlike other movements that criticized without proposing anything or anything serious—but it also proposed something structured, realistic, and unassailable. Certainly! Moving from Money to Equality, or from currency to Citizenship as the foundation of the Right to access the market, constituted a philosophical break; but the transition was possible because the conditions were finally conducive, because past evolutions had prepared the ground (physically and morally) for this evolution, because the monetary order was suffocating under its contradictions, and a qualitative leap, which it could not make on its own, had become vital, because new and prodigious possibilities could not remain unexploited for long. In short, Civism proposed, as the first and essential measure, to replace credit cards with Civic Cards, which presented no technical difficulty since it was the same technology (a smart card), since it was even this technology that had given the idea. In this, Civism was part of the evolution of things. It offered such an appearance of

## BIG BANG 2

continuity that some saw no revolution in it, neither in things nor in ideas. And yet! To end the monetary system and inequality, to establish Society and Equality, to rely on the inherent force of things in the mode of exchange to change everything and ensure conquests, and no longer on the sole will of men, what else was this?

Civism ridiculed ideas that, until then, passed for "revolutionary" but did not go so far as to challenge currency or fell into globalism like capitalism, none of which conceived Money nor even thought of annihilating it in the name of Equality (in Duties and Rights) and the Nation (the Citizens). It faced opposition from these sham revolutionaries who did not want true Equality, the only possible Equality. But it also faced all those who had been preconditioned against Equality by the sophisms of the former and all those whom Money had won over to its cause without their even realizing it. In other words, it faced opposition from almost everyone. The revolution was within reach, but minds were not ready.

A race against time had begun between the revolution and capitalism (Money). The victory of one would be the death of the other. Capitalism knew this. Even if it did not know how it could be crushed, it knew by whom: by those who had seen it born, who had endured it, and who could no longer tolerate it. And it was in the West that it was born. It was in the West that the danger for it lay. It was in a Western mind that the idea that would seal its demise could arise. It was a Western people who would raise the standard of revolution. Unable to identify which one, it resolved to annihilate them all by pushing each of them to annihilate themselves. Already, through its individualistic logic, thus antisocial, thus anti-national, thus borderless, thus globalist, but also inegalitarian, thus plutocratic, thus super-plutocratic (global hyper-class), it had

### III In the light of Civism

instilled in them disdain for any patriotic sentiment (safeguarding of peoples) and led them, under the pretext of peace and brotherhood, to renounce their national sovereignty in favor of larger entities (Europe, UN), not for them to be stronger together but to dissolve and reduce each other to impotence. It had not killed patriotism at the national level through slander for it to be resurrected at the European or other levels. It did not want strong and proud peoples but weak and shameful ones. In this view, it also encouraged all individualistic and societal claims that further weakened them. But its masterstroke was to make immigration—organized initially for economic reasons (in the monetary logic)—its ultimate weapon. A relentless flood of immigrants changes, over time, the original people and suffocates with it their aspirations. Furthermore, for this people to accept this invasion without flinching and even to demand more, believing that opposition to it was very wicked, they had to be sold it as a benefit, convinced that opposing it was very wicked, inspired with an excessive love for others and an irrational hatred of themselves—in short, lobotomized. And while this people sank into this physical and moral hell, while struggling not to descend to the grave, they naturally did not concern themselves with revolution. Even if they knew what it consisted of, they could not have carried it out. The immigrants did not want it; the traitors (globalists and capitalo-leftists) only wanted one thing: more immigration, more anti-racism, more repentance, and more madness; the “patriots” and all those who had not fallen into the trap of one or another of the various ideologies instilled by capitalism saw the dangers that both the former and the latter posed to their people and country and only aspired to stop the madness and the damage. These were not revolutionaries, but they nonetheless served the revolution.

## BIG BANG 2

The revolution was to establish Equality among Citizens. Not a “universal equality” that means nothing! Equality among men who feel a common destiny, who have real relationships among themselves, who fulfill duties towards each other and mutually ensure rights. All men have such relationships with other men but not with all humanity. All men are Citizens (at least in potential) but not of the same City. It is in the nature of things for men to form different Cities, different peoples, different countries, different nations, different homelands. It is within their respective Cities that Citizens must find Equality or fight to establish it. It is at the level of nations as History has shaped them that the revolution could take place. No one can make a revolution at their neighbor's house; no one accepts that the neighbor comes to make the revolution at their home. It is up to each people to make the revolution for themselves if they have the desire and possibility. But for them to have the possibility, then the desire, they must still exist. A people who no longer exist cannot make the revolution. The first condition of the revolution was therefore that each people preserve their existence, that is to say, their identity, substance, and sovereignty. However, in the West, their existence was threatened by capitalism, first in a logic of profit, then with a counter-revolutionary goal. Unfortunately, it was impossible to ward off the danger by striking directly at the heart of capitalism, as that was precisely the goal of the revolution that the peoples were not in a position to make due to all the deadly traps capitalism had set under each of their steps. All these traps (Europeanism, societalism, immigrationism, invasion, delinquency, terrorism) were assuredly diversions. Nevertheless, for a people to one day be able to attack capitalism itself and make the revolution, they had to see, denounce, counter, and regain their spirits and strength. One must first fend off the opponent's blows to be able to strike

### III In the light of Civism

back; one must contain their attacks so they do not produce their devastating effects; one must prevent them from acting at will to soon hold them at one's mercy. A people who desired to make the revolution had to, likewise, oppose all the stratagems capitalism resorted to for its destruction; it had to break the capitalist instruments of its destruction, if only by instinct of self-preservation. This was not falling into capitalism's traps; it was outsmarting them to preserve the essential: life and a possible future. This was not defeating capitalism but holding it in check and gaining a respite.

But could a people caught in the nets of capitalism free themselves? No, if they waited too long. No without difficulty in any case. For capitalism contrived to create inextricable human situations to then exercise a humanity blackmail. Either a people showed humanity until dying of asphyxiation, or they saved themselves at the cost of injustices and cruelties. A people who refused to be gently genocided had to expect to be demonized. But there comes a time when the prospect of death leaves no choice but to rally and makes public opinion count for nothing. Excessive evil activates immune defenses. A people believing they were hitting rock bottom could very well rebound. It was even inevitable that a Western people would eventually rally and cut the Gordian knot one way or another. It was even likely that others would follow their example.

But warding off the mortal peril of immigration and neutralizing the immigrationists<sup>106</sup> so that the nation would reunite did not alter the capitalist or monetary nature of the system in any way; it did not affect Money. It was necessary to

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106 Immigrants were capitalism's weapon of mass destruction. But there were only immigrants because there was an immigration policy and an immigrationist ideology. All capitalist ideologies (borderlessness, socialism, environmentalism, etc.) had incorporated immigrationism, so denouncing the latter meant denouncing them all, and the term "immigrationists" referred to all the useful idiots of capital, all the enemies of the People and Humanity.

## BIG BANG 2

address the most urgent, but the root of the evil was still there. The cause of the stifled effects had not disappeared and was at work again. It is true that a determined nation could thwart Money, like covering a pot, but Money could not exist without the mechanisms that were its own being at work and generating, if not the same effects, at least the same demands. Capitalism had not taken the turn we know it for nothing. It merely obeyed Money. And Money was still there! The same problems resurfaced. The same questions arose. But how could a nation that had just escaped death because of capitalism, now aware of the disastrous effects of various measures taken by it and the criminal nature of the policies it had supported, consider the same solutions, provide the same answers, resort to the same artifices as it did? Capitalism had tried everything, tested everything. Whatever the nation did, capitalism had done before. Determined not to follow in its footsteps, it was paralyzed and threatened again (by economic collapse). So much freedom of action and technological means to be reduced to this? Had it ultimately only gained a little time? No! A nation that has reconnected with patriotism does not give up; it has all the courage. And since it had become evident that, in the state of affairs, it had to either act as a capitalist or leave capitalism, and as the first option was excluded, only the second remained, the one that required the most courage... intellectual courage... the courage to challenge received ideas. The nation was finally ready to hear the message of Civism, to understand what Money was, to see in it the eternal enemy and the tyrant to be overthrown, to annihilate it in the name of well-understood Equality; it was ready for the revolution.

As much as Civism was inaudible to most people when capitalism was triumphant and bewitching, it attracted masses when it appeared that the victory over capitalism had been illusory because the system was still monetary. Then capitalist

### III In the light of Civism

distractions were no longer there to divert attention from Money. The last remnant of capitalism, the latter was intact and stood like a nose in the middle of the face. The question was no longer whether it existed, whether it was responsible, whether it was a good thing, but "how to annihilate it?". And Civism was the only "anti-capitalist" theory that met the needs, the only one on a social and national line, egalitarian and patriotic, the only one that was both structured and realistic. The return of the nation had disqualified all the others who, moreover, also understood nothing about Money and Equality.

The revolution was impossible when, for whatever reason, minds were not prepared; it became inevitable when it became the only way out. That being said, how to concretely exit the monetary system? Quite simply by personally contributing to tipping the balance in favor of Civism; by stopping to ask the question and taking the step oneself in one's mind. The hardest part was not ahead, but behind. The hardest part had been to think of the City, to free oneself from monetary prejudices, and to rediscover the Principles of social order. This was done, for the first time in the history of Humanity. From then on, unless the Earth itself had been annihilated or a catastrophe had brought us back to the Stone Age, nothing could prevent the advent of the City in the near future, as it responded both to the demand for justice and the needs of its time. How the transition would concretely take place mattered little. It was impossible to establish a strategy in advance, lacking troops. It was absurd and useless to ask what the strategy would be when Civism supporters (known as the Patricians) would be in force and the time to act would have come, for no one could say what the conditions would be then, while it could be affirmed that victory would be certain. The important thing was not to know what the revolutionaries should do exactly, but that they be able to exploit, to the advantage of the revolution, all possible

## BIG BANG 2

situations. So, they had to organize themselves and forge the instrument that would allow them to take power in all cases and in one way or another. Because they certainly had to take power, on the one hand, to not leave it in the hands of Money's supporters, on the other, to put in place everything necessary for the functioning of the City (laws, infrastructure, organizations), which could only be done from the top. This done, they could set the day for the implementation of the Civic Cards, the day when Equality would be established, the revolution accomplished, currency abolished, and Money annihilated.<sup>107</sup> Thus was it done.

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<sup>107</sup> Observing a correlation, with a time lag, between the evolution of technology and that of rights, and noting that the rapid evolution of technology in the 20th century would necessarily produce an equally rapid evolution of rights in the 21st century, Civism predicted that the revolution would take place between 2030 and 2040, in any case before 2050. See *Le Civisme illustré* (Philippe Landeux, TheBook-Edition, 2011, p. 79).

# Table of Contents

|     |                                                                                                              |     |
|-----|--------------------------------------------------------------------------------------------------------------|-----|
| I   | Society or the Principles of Social order.....                                                               | 4   |
|     | 1. Universalism: globalist posture & humanist imposture...5                                                  |     |
|     | 2. Nation, Neither More Nor Less.....                                                                        | 6   |
|     | 3. The Principles of Social Order.....                                                                       | 9   |
|     | 4. The Social Contract or the Fundamental Duties and<br>Rights of the Citizen.....                           | 13  |
|     | 5. Fundamental, Indirect, and Particular Duties and Rights<br>.....                                          | 25  |
|     | 6. Legal Rights.....                                                                                         | 29  |
| II  | Civism or the Theory of the City.....                                                                        | 32  |
|     | 1. The Civic Card.....                                                                                       | 33  |
|     | 2. Different Cards & Categories of Products.....                                                             | 38  |
|     | 3. Types of Card Validity.....                                                                               | 41  |
|     | 4. Positive Time, Negative Time, Effective Participation<br>Time (Retirement, Unemployment & Sanctions)..... | 42  |
|     | 5. The Rule of Satisfied Demand.....                                                                         | 46  |
|     | 6. Merchants and Enterprises.....                                                                            | 50  |
|     | 7. The Commissions.....                                                                                      | 57  |
|     | 8. Citizenship & Nationality.....                                                                            | 62  |
|     | 9. Political Organization.....                                                                               | 65  |
|     | 10. International Exchanges.....                                                                             | 72  |
|     | 11. General Overview of the City.....                                                                        | 78  |
| III | In the light of Civism.....                                                                                  | 87  |
|     | 1. On Exchange.....                                                                                          | 88  |
|     | 2. On the Means of Exchange.....                                                                             | 91  |
|     | 3. Money or the Cause of Causes.....                                                                         | 94  |
|     | 4. Barter: Antisocial Exchange Mode.....                                                                     | 99  |
|     | 5. Principles of Operation of Money.....                                                                     | 104 |
|     | 6. Money Was Rights.....                                                                                     | 107 |
|     | 7. The Impossible Equality.....                                                                              | 112 |
|     | 8. Past Failures.....                                                                                        | 116 |

|                                                                            |     |
|----------------------------------------------------------------------------|-----|
| 9. Deadly Contradictions of the Monetary System in the Industrial Era..... | 121 |
| 10. Citizenship vs. Universal Income.....                                  | 130 |
| 11. On the Confusion Between Citizenship and Nationality .....             | 136 |
| 12. On Democracy.....                                                      | 139 |
| 13. On False Social.....                                                   | 146 |
| 14. Societalism & Capitalist Diversions.....                               | 154 |
| 15. On the left.....                                                       | 170 |
| 16. Individualism, Universalism, Borderlessness & Globalism.....           | 193 |
| 17. Immigrationism & Counter-Revolution.....                               | 206 |
| 18. On Property.....                                                       | 214 |
| 19. On the Revolution.....                                                 | 231 |